

DESTINY

The Magazine of National Life



Richmond N. Stuart

THE ROARING LION

Rebuking the Eagle for Her Unrighteousness

[PAGE 365]

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BEGAN

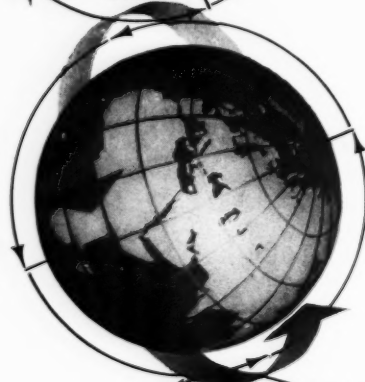
10:52-3 A.M., Tuesday



4:52-3 P.M., Tuesday



10:52-3 P.M., Tuesday



4:52-3 P.M., Wednesday



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10:52-3 A.M., Wednesday



WHEN THE EARTH *Turned Over*

By HOWARD B. RAND

IN THE INTRODUCTION to his book "Joshua's Long Day and The Dial of Ahaz" * Professor C. A. L. Totten says:

"There never was a day in which earnest Bible study was more necessary than the present one, nor was there a day in which so rich a harvest stood ready for the reaping. Most religious people are literally afraid to investigate the Bible, and well they may be if the canons of the 'Higher Criticism' are to guide their study. Most of the laity consider it to be beyond their sphere, and so far as 'Moses and the Prophets' are concerned, even the clergy almost entirely neglect them."

A rich mine of information is truly concealed in the Bible, ready to be revealed through a diligent study of the Word of God.

As the result of several years of intensive study and close calculation Professor Totten succeeded in identifying the conjunction of the sun and moon which occurred at the time of Joshua's long day and he vindicated the accuracy of the recorded account:

"As they fled before Israel in the plain of Beth-horon, the Ever-living sent great stones upon them from the skies at Azrahah, and more were killed by the stones that hailed down than the children of Israel slew with the sword. Joshua also called to the Ever-living on that day: 'Jehovah! Give the Amorites to the face of the children of Israel!' and he added, 'Sun! In the eyes of Israel be still at Gibeon, and Moon! In the valley of Ailan!' And the sun and moon stood still, till the nation had mastered its foes! Is not this recorded in the true Records? — that the sun stood still in the mid sky, and hastened not to set for about a full day? And there has not been such an event before it, or since it, for the Ever-living to listen to the voice of a man. But the Ever-living fought for Israel." (Joshua 10: 11-14. *Ferrar Fenton Trans.*)

* "Joshua's Long Day and The Dial of Ahaz" by Professor C. A. L. Totten. \$1.50 postpaid. Destiny Publishers, Haverhill, Mass.

Professor Totten's book is a demonstration of the facts surrounding the event. That the day did occur is not only verified by Joshua's record but Professor Totten writes in his book:

"The writer does not pretend to explain *how* the day in question was lengthened, but accepts it as a literal fact fully corroborated by history.

"The Grecian Herodotus, whom we moderns call 'The father of history', verifies it by quoting the records shown to him by the priests while he was in Egypt. This is independent testimony, for neither the Greeks nor the Egyptians refer to the Hebrew account as the source of their own. But we may also refer to the Chinese, who preserve still another independent record of a similar event (no doubt the identical one), as having occurred in the reign of Yeo, who was contemporary with Joshua.

"In view of these four independent, and widely separated accounts, we must consider the event to be indisputable, so far as its historical evidence is concerned; and we maintain that no *wise* man will say a word against the possibility of reducing the relative motion of the three bodies (earth, sun and moon), even to a standstill, until he really knows and can explain how that motion is produced.

"No less eminent a philosopher than Newton has demonstrated how quickly the earth-motion might be slowed down, without appreciable shock to its denizens; and while the scientist can easily illustrate it, the devout astronomer — (and the undevout astronomer is mad) — can as easily offer a natural method whereby the stoppage could have been brought about. . . . How it really was accomplished, God only knows; that it was done, secular history testifies, and sacred history asserts, with an authority not to be apologetically ignored."

These words were written in 1890 A.D. From that time to the present, though Professor Totten demonstrated the actuality of the day, no astronomer has come forward to offer

(Continued on page 369)

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

DESTINY

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Editor: HOWARD B. RAND

DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

THE CHALLENGING LION

EMPHASIS has been placed in past issues of DESTINY upon the three-headed eagle of Esdras and it has been pointed out that these three heads are emblematical of Fascism, Nazism and Communism. The prophet declared that one of the heads would die in his own bed and this was literally fulfilled in the death of Mussolini when Fascism came to its end in the city of its birth. Esdras then informed us that of the two remaining heads, the one on the right would devour the one on the left by the power of the sword. This also was fulfilled when the Communists overcame Nazism, leaving the Communist eagle as the remaining head. Esdras then said:

"Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest. And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle." (II Esdras 11: 36-37.)

Then follows the challenge from the lion as he condemns the evil rule of the eagle with its great fearfulness, wicked oppression and the practice of deceit:

"For the earth hast thou not judged with truth. For thou hast afflicted the meek, thou hast hurt the peaceful, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm." (II Esdras 11: 41-42.)

Judgment is then pronounced upon this evil eagle that it might be destroyed and in that destruction is the promised end of Soviet rule:

"That all the earth may be refreshed, and may return, being delivered from violence, and that she may hope for the judgment and mercy of him that made her." (II Esdras 11: 46.)

Already we are witnessing increasingly the evidence of an aroused Anglo-Saxon world making ready to challenge the evils of Soviet aggression and rule. Soon the British Lion will be compelled to take the stand assigned by Esdras, after which Esdras declares the Most High will

bring to an end the abominations for which this evil eagle has been responsible.

PROPAGANDA FOR THE GULLIBLE

In a recent interview Stalin declared he sees no real danger of war and he expressed his belief in the possibility of long friendship and collaboration between the Soviet Union and the West despite ideological differences.

If ever there was an interview designed to lull Christian people into accepting a false sense of security, the statements made by Stalin were particularly adaptable to this purpose. Unfortunately many will fail to recognize that actions speak louder than words for an analysis of Soviet intrigue throughout the world today belies these declarations by Stalin.

The Soviets are endeavoring to engender strife everywhere, even within the Anglo-Saxon lands, and are certainly responsible for the untold suffering and destitution of many who now live behind the iron curtain — yet Stalin talks peace!

Perhaps the crux of the entire interview is contained in the statement Stalin made when he declared the United States held a threat to peace in the monopolistic possession of atomic weapons but that such monopolistic possession could not long be maintained. He then went on to say that in any event wars could not be won with atomic bombs.

The world knows as well as Stalin that the continued possession of the atomic bomb by the United States would never be a threat to world peace. Why, then, did Stalin make this remark? May it not be that in our sole possession of this weapon of warfare the Soviets see their plans for world conquest endangered? Soviet Russia desires to possess this secret, evidenced by the work of their secret agents in our land. Again, the ruthlessness of Soviet rule in the countries under the rule of the Hammer and Sickle is in itself sufficient evidence to demonstrate that only a simpleton would reason that Soviet Russia in possession of

this power would use it for the benefit of mankind.

In *DESTINY* for August, 1946 we said:

"The only reason Soviet Russia, or any other nation, could possibly have against our continuing in supreme control of this deadly weapon is fear that we might stand in the way of their program of evil aggression."

Russian activities throughout the world today are sufficient proof for those who have wisdom to understand the meaning of events that Stalin is now resorting to a subtle method to attain his objective, pretending to be for peace but having as his objective the disarming of opposition. And there will be gullible Americans who will fall for that type of propaganda.

DESIRE OF ALL MEN

MEN DESIRE PEACE above everything else: even the aggressor wants peace — though it is a peace of his own making. Why cannot the world have peace? There is only one reason why men are unable to secure this greatest of all desires and it is given by the Redeemer of Israel when He addresses His people:

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48: 18.)

In this same chapter of Isaiah the prophet exclaims, "There is no peace saith the Lord, unto the wicked." Here we have the reason why the League of Nations was unable to bring about peace. This also is the reason why we can say with confidence that coming events will not prove otherwise than that peace is unattainable by international agreement or through any combination of nations until men give diligent heed to the commandments of the Lord. At the present time many of the nations banded together for the purpose of preserving world order are definitely antagonistic to God and to His laws.

Peace is not something to be accepted or rejected according to the will of man, but it is a state of mind and only those who are at peace with God, having complied with His laws of righteousness, can have any hope of securing the blessings of lasting peace. Tried by such a standard not one of the nations federated together under the United Nations Charter has any right to expect their deliberations will produce the fruits of peace. Even Great Britain and the United States are failing to give heed to the Commandments and they are not following the requirements of His statutes which include the laws of economic well-being. The result of this failure is strife and dissension in our midst. The Soviet Government, a member of the United Nations, is definitely committed to the violation of all the laws of righteousness, refusing to give heed to the requirements of justice, equity and judgment. How, then, can there be peace when Great Britain and the United States are in partnership with such a nation!

The present striving for peace is without hope, for there can be no peace until nations first return to God and to the righteousness of His laws. This they will not do until God intervenes to destroy evil aggression and compel men to recognize Him and the need of keeping His laws. The Lord has declared:

"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come. . . . And in this place will I give peace, saith the Lord of hosts. . . . And I

will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Haggai 2: 6, 7, 9-22.)

Ezekiel shows in his 38th and 39th chapters that this is to be the type of destruction which will be visited upon the Russian hordes when they move against God's people. At that time the Redeemer shall come to Zion with the result:

"And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Micah 4: 3.)

This is followed by the promise of the blessings of peace:

"But they shall sit every man under his [not a communistic] vine and under his fig tree; and none shall make them afraid [no Gestapo or Ogpu to invade the privacy of the home]: for the mouth of the Lord of hosts hath spoken it." (Micah 4: 4.)

Here is described freedom from all forms of oppression which afflict men today — freedom from confiscatory taxation, from regimentation and destruction of prosperity, with every man at liberty to produce and enjoy to the full the fruits of his labors. Gone forever will be war and strife which takes its toll of life and destroys the acquisitions of men, for men are to come under the blessings of a benevolent administration of the righteousness of the Divine law.

AHEAD OF THE NEWS

Time Magazine for September 16, 1946 stated as follows:

"Fanaticism, like the air, knows no frontiers, and Moscow's big, drab airport (once the Imperial Field of Mars) is now the visible focus of Communism's pretensions to world domination. Never before in history, except possibly at the court of Genghis Khan at Karakorum, has there been such a coming and going of representatives of races from all ends of the earth. . . . On this airfield have been glimpsed, for tantalizing moments, the sinews which move the mighty Soviet hand, whose political fingers probe, by diplomacy or conspiracy, into every cranny of the world."

Now turn to *DESTINY* for March, 1944 where, after citing a legend of the Mongols, we said:

"If the campfires of Genghis Khan are to be seen again, then there must be — ahead of us — ruthlessness and destruction in a war of titanic proportions. It is well to note that one of Genghis Khan's methods used effectively against his enemies was a planned program of intrigue and disruption within enemy countries. This, as much as anything else, contributed to the rapid deterioration of resistance to his military might . . . Genghis Khan's method of weakening the enemy from within, preparatory to moving against them, is having its counterpart in Communist tactics in the activities of these groups within all nations, and which are directed from Moscow. When Stalin moves, are the campfires of Genghis Khan to burn again? Will he extend his sway over many nations as the result of Communist sabotage and intrigue?"

Since this was written Soviet Russia has moved far along the road toward the completion of their program. Stalin's recent remarks, when he denied the possibility of war but was quick to point out that our nation's possession of atomic secrets is a threat to world peace, were marked

by an adroitness which shows considerable skill and an understanding of vacillating human nature. In so speaking, he has only increased the confusion and dissension among those whom he hopes to overcome. The tactics of Genghis Khan are very much in evidence in the program for world conquest, evidenced in the world activities of Soviet Russia.

DISTINGUISHING MARKS

THE INSIGNIA of a nation is most important for characteristic marks of national identification are given in national emblems. Those who have studied the insignia of the United States, as well as that of Great Britain, know how true this is, for in our national emblems the story of our origin and destiny is told.

Just as the insignia of the Israel people set forth certain racial and moral characteristics and furnish marks of identification*, so will a study of the insignia of other nations furnish similar information.

On the cover of *Time Magazine* for September 16, along with a picture of Tito, is the Soviet insignia. A study of this insignia reveals some interesting facts. While five, represented in the points of the star, is the significant number for *grace***, along each side of the points of the star are *six* studs. This is the number of imperfection, man in rebellion to God and of man's labors apart from God. But because the stud in the point of the arms of the star is common to both sides, the total number of studs in each point is eleven, not twelve. Now eleven signifies subversion. It is the number which marks disorder, disorganization, imperfection and disintegration. Thus grace is subverted and God is not recognized.

Between the star points are five rays, again indicating the number of grace but having *nine* studs, that number signifying finality or judgment. It marks the completeness, the end and issue of all things as to man.

The branch of grain on each side of the circle may well be tares — for tares are not easily distinguished from wheat until the harvest! It is also significant that as far as we can ascertain from the printed cut, there are thirteen whole kernels of grain on the stock. Now thirteen is the number for rebellion, apostasy, defection, corruption, disintegration and revolution.

No doubt there are other facts which may be learned from a study of this insignia but the above is sufficient to indicate that the nation using this emblem is in rebellion to God and in opposition to the Divine plan and order. Thus the Soviets are bringing the judgment of God upon their works as they foster rebellion through revolutionary tactics. Thus the insignia of peoples and nations are always worthy of close study for an understanding of their emblems is another source of knowledge concerning the true background of their actions.

POWER OF THE BALLOT

AMERICAN POLITICS are such that the party in power is, as a rule, completely responsible for national policies. The question is often asked us as to what the individual voter can do with reference to the present political situation. The writers of our Constitution left the voter only one

* See "The Story of Old Glory (including The Story of the Seal)" 50 cents postpaid. DESTINY Publishers, Haverhill, Mass.

** See "Divine Time Measures", DESTINY for October, 1946 for the prophetic significance of numbers.

course to follow when he became disgusted with the policies of national leaders. That is to turn out of office at election time the party in power.

This is the only method by which we can reach bureaucratic appointees, men whom we never elected to office, yet who exercise tremendous power over our lives. The only recourse the citizen has is to vote out of office the party and the men responsible for foisting upon us the continued evils of regimentation now that the war is over. Here again it is the party in power which is responsible. This is a statement of fact and the Constitution of the United States enables the voter in disagreement with national policies to express his disapproval in no other way, for ours is a government by majority rule.

Election time is here again and now is the opportunity to rebuke those responsible for continued regimentation with its planned scarcities. Increase the effectiveness of your ballot a thousandfold by letting the politicians know why you vote as you do. Above all, *be sure to vote*, for the unrighteous will cast their ballots and those who believe in righteousness will be responsible for continued evil conditions if they refuse to use their influence through the ballot box to right wrongs and restore righteousness in the administration of the affairs of this great nation.

ACCORDING TO PLAN

VIOLENCE in Palestine is fostered by Stalin according to a reported interview with a Jewish professor recently published in the *Etoile du Soir*, a Paris newspaper and republished in the *Montreal Daily Star* under the sub-heading *Shadow of Armageddon?* Under the title, "Stalin the World's No. 1 Anti-Semite," the Jewish Professor Krimkier is reported to have said:

"The tide of clandestine immigrants to Palestine coupled with the bloody disturbances initiated by certain Jewish organizations evoke no less keen satisfaction in the Kremlin in Moscow than it provoked embarrassment for the British."

Behind all this the professor said the Kremlin senses the possibility of growing anti-British sentiment in the United States, due to the reaction of Jews in that country. The question is then asked as to the origin of these Jewish refugees now aggravating the Palestine question. Professor Krimkier is quoted as saying:

"It suffices to have been in Poland but a few weeks among my coreligionists to know that they come from Stalin . . . daily large numbers of Jews arrive in Poland from Soviet Russia . . . Stalin is but the successor of the Czars for he has copied their anti-Semitism. All that seems to matter to him is to expel the Jews [by tolerated violence on the part of the Polish and Russian population against the Jews] and direct them, through Czechoslovakia and other 'Red routes' into Palestine where he can benefit from his anti-Semitism by troubling relations between Jews and Arabs and finally instigating trouble in the Near East for Great Britain and others."

Thus the Jews are playing into the hands of their enemies and in their violent acts against Great Britain they are fighting the only power which can truly protect their interests in Palestine. If Great Britain should withdraw that protection, the Arabs could and would expel or exterminate the Jews within a short time. If it were not for humane reasons, the British might withdraw that protection as their answer to Jewish violence against them and then the Arabs would be in a position to soon settle

the Palestine question to their own satisfaction and to the detriment of the Jew. The future of the Jew rests in maintaining peace with Great Britain but will the present leadership of Jewry awaken to this realization before it is too late?

INEVITABLE RESULTS

DESTINY has consistently warned that continued price control in a free economy would have but one ending and bring about an economy of scarcity. In DESTINY for June, 1946 we said:

"The only adequate method of controlling prices under the present economy is to increase production to prevent inflation or decrease production to prevent deflation. The unimpeded fluctuation of the balance between supply and demand is the safety valve that regulates the pressure and keeps a working balance between these two extremes. Today, under planned economy, the bureaucrats are sitting on the safety valve."

Chaos in the supply of goods is becoming more apparent as each week demonstrates the scarcity in price controlled products. A nation which can produce in abundance if unhampered by governmental controls is now reduced to feeding horsemeat to patients in some of our hospitals because OPA regulations have emptied the show cases of meat markets.

In DESTINY for September, 1946 we said:

"If the officials at Washington had been mindful of the American system and way of life they would have relinquished all wartime controls upon the cessation of hostilities. There would have been price fluctuations, of course, but the incentive to replace scarcities in almost every line would have soon brought price adjustments."

The public has only one redress and that is at the polls in the November elections. The party in power has foisted upon us the Soviet system of planned economy and, as set forth in "Planned Shortages," DESTINY for September, 1946, it is responsible for the lack of consumers' goods in a land which could produce in abundance.

How long will the American people support those in office responsible for bringing this nation under the program of controls advocated by the Communists, CIO and PAC, backed by such red publications as the *Daily Worker*? Must we go on to the inevitable end of a controlled economy — the complete impoverishment of a great people?

AID TO RUSSIA

HENRY WALLACE has given aid and comfort to the enemies of our God and country in his Madison Square Garden speech, calling for a continued policy of appeasement toward the Soviet Union. Already Great Britain and the United States have, through such a policy, endangered the peace of the world and certainly they have placed the wellbeing of helpless millions at the mercy of the tyrants who rule Russia by allowing the Soviets to take over so much territory in Europe and Asia. Just as our State Department is beginning to stiffen in its opposition to the aggressive policy of the Soviets, Henry Wallace undertakes to weaken the hand of our government. President Truman's statement of approval of his address clearly shows a definite lack of foresight and statesmanship so needed by the one occupying the President's office. It took him a week to realize what all the country was fully aware of within hours following Wallace's address.

Great Britain and the United States have already given far too much aid to Russia with the result that her demands are becoming insatiable. Mr. Wallace and those who are supporting him are so in love with the Soviets that the place for them is in Russia where they can have the full benefit of totalitarian rule. There they could live under the type of government which seems to be their particular desire to foist upon us. Let them practice the spirit of the golden rule; leave us free to enjoy freedom of individual enterprise and we will put no hindrance in the way of their migrating to Russia where they will be able to enjoy the Soviet system of regimentation and control without the heritage of the freedom for which our forefathers fought and died.

BLOOD GUILTINESS

THE following letter from Petras Dauzvardis, Consul of Lithuania, is self-explanatory. Those of the Anglo-Saxon race who are supporting Russia are guilty of acquiescing in the shedding of the innocent blood of helpless people in the Baltic States.

September 7, 1946

Mr. Howard B. Rand
Editor of DESTINY
Haverhill, Mass.
Dear Mr. Rand:

I have just read your remarkable editorial *Justice for the Baltic States* in the September issue of DESTINY.

I take great pleasure in commending you and in thanking you for your admirable defense of the rights and freedom of innocent and peace-loving peoples of the Baltic States, who have been engulfed by the insatiable giant of Eurasia.

You have very fittingly stated that "the occupation of Estonia, Latvia and Lithuania by Soviet Russia is a blot upon modern civilization and the principles for which we stand." To this may be added that this occupation is a blot upon international law and treaty obligations, and a blot upon the principles of justice, of right and of freedom, as enunciated in the Atlantic and United Nations Charters, and in numerous other declarations.

Lithuania, Latvia and Estonia were forcibly occupied and are arbitrarily dominated by Soviet Russia, in violation of international law, and of treaties of peace and non-aggression entered into by and between Soviet Russia and the three Baltic States.

Lithuania, Latvia and Estonia were made pawns of war by Soviet Russia and Nazi Germany, under their secret agreements of 1939. These three Christian, peace-loving and law-abiding states are the victims of the unholy alliance of two dictatorships; they are the victims of conspiracy, of aggression and of injustice.

According to information received by us from Lithuania, the State of Lithuania is being annihilated by the occupants and the people of Lithuania are doomed to extermination; arrests, deportation and executions are going on daily; plunder and terrorization rage over the entire country; farmers are deprived of their lands, stocks, crops and everything of value — privation and famine are rampant in the country. If the Western Powers will not intervene and stop the atrocities and brutalities in Lithuania and the other two Baltic States, seventy percent of the population will be liquidated in or removed from the country surrounded by the iron curtain.

Sincerely yours,

(signed)
Petras Dauzvardis
Consul of Lithuania

Mr. Henry Wallace, and his cohorts who are sympathizing with Russia, are overlooking the fact that the ones who truly need our support and sympathy are the victims of this cruel and insatiable giant of Eurasia.

When The Earth Turned Over

(Continued from page 363)

any rational, scientific method whereby the relative relationship between earth, sun and moon could be held for the space of about a whole day as described by Joshua.

Without exception atheists and sceptics have made all manner of fun of such a day as described by Joshua and theologians have questioned the accuracy of the account. With scarcely an exception Bible dictionaries and encyclopedias ignore it altogether or else declare Joshua was mistaken, assuming the day had been lengthened because of the extensive marching and fighting on the part of the Israelites.

The stock in trade argument against its occurrence is that if the earth, sun and moon remained in the relative positions described by Joshua, the earth would have had to stop its spinning. This, we are told, would have been disastrous as the earth turns upon its axis at the rate of about 1,000 miles per hour. To suddenly stop that turning would bring about chaos, not only because of the loss of gravity, but the earth itself would fly to pieces. There is no way of knowing exactly what would happen if the earth did stop spinning but, if their arguments are true, there is still another explanation of how the long day could occur without affecting the turning of the earth upon its axis.

Amos refers to a day coming when the opposite of what happened in Joshua's time will take place:

"And it shall come to pass in that day, saith the Lord, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (Amos 8: 9.)

If we can demonstrate the fact of Joshua's long day it is clear evidence of the possibility of a shorter day in fulfillment of Amos' prediction which is timed to occur at the close of this age. Professor Totten demonstrated Joshua's long day to be a fact of history, so let us proceed to show a way by which it could be brought about without affecting the rotation of the earth.

It is a law of physics that every force acts independently of every other. While the earth is spinning, a force which is independent of the force causing this spin could be applied, affecting the polar regions, causing the earth to turn over upon a second axis independent of the polar axis of the earth without affecting in any degree its original spinning. This can be illustrated by a spinning top or gyroscope which can be turned over without affecting its spinning. The north pole could be made to make a complete circle, or one revolution, returning to its former position while the earth continued to spin on its axis, and at the same time, through the new motion given to the poles, keep a given point on earth directly under the sun for the duration of this turnover.

The accompanying diagrams on Cover II clearly illustrate how this could take place while the earth continued its spinning. The temporary second motion given to the earth *would not interfere with the effects produced by the con-*

tinuation of the spin of the earth upon its own axis. The only recognized change would be that the sun would remain in an apparently stationary position over the point where upon earth the new axis would be established, caused by the turning of the poles. This relative position would be maintained even while the earth spun upon its own axis as long as the ratio of turning given to the poles was such that it compensated for the surface movement at a given point directly under the sun.

It is not the purpose in this article to say that this is what happened, for we do not know, but it is our objective to show that the relative positions of the earth, sun and moon *could* be maintained as described by Joshua without affecting in the least the earth's motion as it spins upon its axis.

We know from the account given by Joshua that the sun and moon were about to go into conjunction. The moon would thus be in line with this temporary new axis as the poles made one complete revolution.

Also the biblical account establishes the fact of an astronomical disturbance of great intensity which preceded the beginning of the long day. It was so severe that great stones came down from heaven and more of the enemies of Israel died from this shower of stones than were slain by the armies of Joshua. The context clearly indicates that a tremendous meteoric shower preceded the event which caused the earth, sun and moon to remain in the relative positions described by Joshua. This brings up some interesting questions. Did an inter-space visitor come into our solar system, showering the earth with great meteoric stones and at the same time exert a tremendous influence at the polar regions, causing the earth's axis to make one complete rotation?

The field of force which is responsible for holding the axis of the earth in its present position could have been momentarily interfered with by the close sweep of a comet or other celestial body of high magnetic ore. This body could have induced a secondary field of force, acting upon the earth, which is itself a magnet, much as a magnetic impulse acts upon the armature of a motor, causing it to turn. The influence thus exerted upon the earth by a new field of force would have none of the evil effects of a direct contact between a celestial visitor and the earth but it would nevertheless exert a tremendous pull upon it.

When the earth had turned half way over it would continue on and complete the revolution, even though the magnetic mass had passed on by that time beyond the earth's orbit, and right itself again in the original field of force. All this would be possible if a comet or celestial body passed close enough to the earth to set up a powerful field of force. The fact that a spectacular meteoric shower preceded the *long day* clearly indicates that such a heavenly visitor did graze the earth's surface as it sped through the heavens in its path around the sun.

Is such an event due to occur again, but reversing the effect, so that the day will be shortened as predicted by Amos?

Later on an added adjustment seems to have been made. The Bible account records that the dial of Ahaz returned ten degrees, which is two-thirds of an hour:

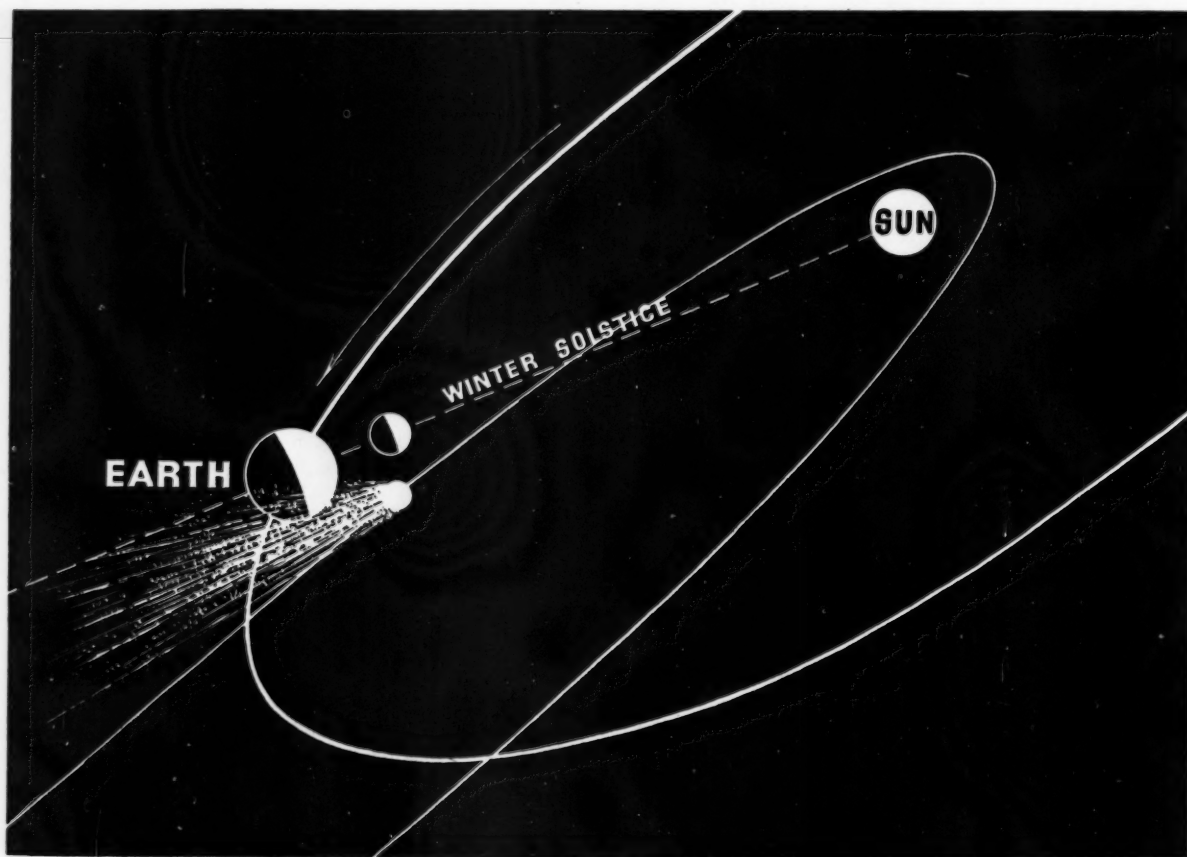
"And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken. Behold, I will bring again the shadow of the degrees, which is gone down on the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down." (Isa. 38: 7-8.)

Professor Totten has clearly proved that the sun and moon were about to go into conjunction on a Tuesday morning which would be our December 21st. This was the winter solstice of the year 2555 A.M. and the conjunction was not completed until Wednesday morning. He has calculated that the daylight added to that day consisted of $23\frac{1}{3}$ hours. The dial of Ahaz added two-thirds of an hour and the two together make exactly 24 hours

of daylight added to the calendar as a result of these two interferences with the orderly movements of the earth.

During the time the sun *remained silent* (this is the definition of the Hebrew words translated "stand still") an inhabitant living at either pole of the earth would have witnessed an unusual sight. The rotary motion of the stars would change as the poles began to sweep the entire circle of the heavens and star groupings and constellations never before seen at the poles would come into view until at the end of $23\frac{1}{3}$ hours the stars would again be seen which have for centuries appeared above the poles.

While sceptics scoff and scientists disbelieve an explanation is found showing how Joshua's long day could have occurred. If sceptical scientists and astronomers had spent the time they have devoted to discrediting the story of Joshua's long day to finding a solution to the problem raised by his account of what took place, it is very probable they would long ago have found a wholly satisfactory explanation of what actually transpired when the sun remained stationary over the Valley of Ajalon.



POSSIBLE PATH OF INTERSTELLAR VISITOR PASSING CLOSE TO THE EARTH

Illustrations accompanying this article by Richmond N. Stuart

Our Heritage: The Bible

By REV. WM. PASCOE GOARD

HIGHER CRITICISM seems to assume that there lies in the text of the Bible all that can be found of revelation; or at least the chief part of revelation. The necessary corollary of this is the assumption that revelation must stand or fall by the text of the Bible; not only so, but that revelation must stand or fall by our present day knowledge of the original documents which contained the original revelation. Modern scholarship seems to assume that if the original documents could be found, or could be reconstructed, then revelation might be assumed. But if the documents which contained the original revelation cannot be found, then it must be assumed that there was no such revelation.

At all events modern scholarship is bent on binding the verity of revelation to the text of the Bible. In a measure this is right and in a measure it is wrong. The measure of error in the circumstances is in danger of turning modern scholarship astray.

Let us look at the Bible as we possess it today, and ask: Is this book what we should have been led to expect it to be under all the circumstances, assuming it to be inspired of God, spoken by men so inspired? Note that "Holy men of God spake as they were moved by the Holy Ghost." The word was spoken by men inspired of God. Assuming this fact, is the book what we should expect it to be? What should we expect of the Bible, assuming it is inspired of God, written by holy men of God?

We should expect it to be a handbook of life in all its phases. Purely human sciences study and seek to explain life in all its phases. The Bible must do no less. It must deal with the body; anatomy, physiology, pathology, *etc.*, must have a place in its writings. It must deal with the mind in all its phases; psychology must have a place in the weaving of its pages.

It must deal with the spirit of man. In his Godward aspirations man must find an instructor and guide; and in his relationship with his neighbor, in every department of sociology, the Bible must mark the way.

The sciences have been enriched and

confused by the libraries and literature which has been produced by men not inspired of God. No man may hope in a long lifetime to read all the contributions of scientific men in all these departments. The Bible enters every such field, not to explain and to teach, but to use every department of activity. The message of the Bible shows an understanding of every detail of the human frame. Its message shows a mastery of every fold of the human brain, of every phase of the human mind and is perfectly fitted to the mind addressed. The Bible shows more than human understanding of the things of the spirit. It puts the reader in the path which leads to God and it gives him power to ascend into the Kingdom of God. It gives him power to become a son of God.

Such a revelation must deal with nature. It must deal with the earth and with its origin and destiny. To make the mistake of wrongly dealing with the earth, would be to manifest feet of clay, rather than Divine inspiration. So, in the telling of the origin of the earth, the story must coincide with the record of the rocks as laid bare by geology. This test the Bible triumphantly sustains.

The Bible must be right in regard to astronomy. The earth must be part of the solar system. A severe test this, for who might suppose that primitive man, or the men of the days of the beginnings of the Bible, knew anything about the solar system. Yet the Bible tells of the place of the earth in the firmament of the solar system with unfaltering voice. Even the most astronomical discoveries have a place within its pages. We find the relativity of Einstein antedated in the first chapter of Genesis.

The Bible must be right in the realm of earthly life. Thus it tells the story of primordial vegetation, of a period of animal life wherein "great mammals" existed on the earth. Then it proceeds to tell of the finer vegetable and higher forms of animal life such as are found today.

The Bible gives us an archaic creation, including man. Then it gives us

the history of the family of Adam and his seed. In the realm of Botany, Zoology and Anthropology the Bible stands the test.

The Bible must be true to history. From the formation of Adam and the birth of Seth (the appointed seed), down to the time of our Lord, the Bible tells a continuous and connected historical story elsewhere unparalleled. Like the lines of communication of an advancing army, the whole line of Biblical history is open to attack from every quarter, scientific and historic. Yet at every point where science or history has been able to bring actual knowledge to bear upon the story of the Bible, the Bible has been found to be correct in the main statements of its wonderful story. In its twelfth chapter we are introduced to a city, the very memory of which passed away millenniums ago — Ur of the Chaldees. It has been reserved for the men of the twentieth century to unearth that ancient city and verify this age-long item of Biblical history.

Actual knowledge extending far beyond the Flood is being unveiled in the records of ancient Egypt. Those records carry back a long way toward the very gates of the Garden eastward in Eden. They verify the story of the Bible at every point. Open to attack, subject to testing from every quarter, the Bible stands the test. And the test simply dwarfs the scholarship of modern times.

But the Bible must be contained in small compass. Libraries of literature would be confusing and unusable. Think of the treasures of the library of the British Museum and of the Bodleian Library; and of all the other great libraries of the earth. What a great asset to the nations which possess them. What an asset to civilization. Yet who knows very much of these libraries? They are so unwieldy, so complex, that they must be housed in special buildings and only specially authorized readers have access thereto. Average men, those who pass and re-pass the buildings, thrill with pride at the thought of the wonderful treasures therein contained, but they know very

little of them, and seldom enter there.

The Bible covers all the ground that all these libraries cover, but to be so bulky and so exhaustive would be to destroy its practical value. So we have it in one small compact volume which thousands carry around with them at their daily tasks. In many homes a copy occupies a place on a table or a shelf in the bookcase.

Human ability has never succeeded in so condensing knowledge elsewhere as it is accomplished in the Bible. How does it happen that men succeeded in accomplishing the task to perfection in the Bible? If these men of God were not inspired, they showed powers of mind and a range of knowledge infinitely superior to the best scholarship of today. But they were inspired. Condensed, portable, usable; all these things we should expect of a Divine revelation. The Bible is all this, and to a degree which has never been approached by any other literature, nor by any school. It is the glory of the most pretentious schools of today that they are able to criticize, note the word, to *criticize* the Bible. Who among them, though, would undertake to produce one?

One is reminded of the description of such schools in the Book of Revelation:

"Thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love I rebuke and chasten. Be zealous therefore and repent. Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him and he with me. To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am sat down with my Father in his throne. He that hath an ear let him hear what the spirit saith unto the churches." (Rev. 3: 17-22.)

What a triumph in scholarship, to sit down with Christ, the Great Teacher, in His throne. That triumph will not come by criticism of the Word, but by a mastery of it.

The Bible must be filled with the personality of God, if it is indeed inspired of Him. Every author writes himself into the pages of his book. The reader of Charles Kingsley knows

Charles Kingsley better than his next door neighbor. The reader of Shakespeare knows Shakespeare while the whole world is left to wonder who Shakespeare, the man, was outside of his books. This is a truism so universal that it is not necessary to labor the statement. If God is the Author of the Bible, then the personality of God must be written into it.

Surely this is the case. The God-consciousness leaps out of the pages of the Bible and seizes upon the mind and heart of the reader. From the highest and widest manifestation of God in the Elohim of universal creation, to Jehovah, the God and King of Israel, to Jesus, the Redeemer of Israel, the Saviour of men and the ultimate King of Israel, who shall sit upon the throne of His father David and rule over the House of Jacob forever, the God-consciousness and the revelation of God becomes more and more intimate and clear:

"For the Word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4: 12.)

From the first pregnant words, "In the beginning God created the heaven and the earth," to the last testimony, "Behold I come quickly," God is in the Word and the Word is replete with the living personality of the Lord.

Since the Bible is God's revelation to man, we should expect results from reading and study of the Word that cannot be found in connection with the

reading of any other literature. The Bible stands alone in its effect upon the personal experience of the reverent student; and upon the character of nations and races. If the Bible is in very deed the revelation of God, we should expect it to bring men into actual relationship with Him. The regeneration experience has worked its transforming influence throughout all the generations of God's people, testimonies to which are to be found in all the Bible literature and in all the literature of the Christian church. An unconscious presentation of it fills all history and biography, and it is the positive experience of millions at the present time. It is to be feared, however, that under Bible criticism, which has so largely replaced Bible reading and Bible study, this experience is less common than formerly.

John, the Apostle, records his testimony:

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 12-13.)

Paul asks the question:

"How then shall they believe on Him of whom they have not heard and how shall they hear without a preacher?" (Romans: 10: 14.)

We may add, how can they preach unless they have the written Word? The Scriptures are the Word of life, for the Bible fills every requirement expected of a book given by Divine revelation.

The 1946 Bound Volume

ACCORDING to our usual custom, the 1946 Bound Volume will be available for Christmas. It will contain all issues from January through December and there will be a conveniently arranged master index for ready reference to any desired article, short subject or editorial. The quantity will of necessity be limited.

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Destiny Publishers & Haverhill, Massachusetts

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, Oct. 1, (BY CABLE)

British and American Politics

REPORTS from most parts of Britain still say that the Government is only slowly losing its first popularity. There is no violent reaction yet. The British public made a very important decision when it put this Government into power. It won't admit being wrong until it is absolutely forced to do so.

Their main difficulties have not even started yet. The best observers think that between March and May, 1947, they will begin to have grave economic difficulties. Many unwise people think the enormous demand for consumer goods will absorb production for a very long time. They forget how quickly production can be stepped up. Perhaps the Government forgets this too. From next spring onwards the economic situation will create a predominant problem for both the American and British Governments.

In America politics are also confused, but there are very big differences. The Republicans, who represent a large part of American conservatism, have some big men whose names make headlines. They are up-to-date, sensible, grade-making men. Moreover, in the normal course of politics they are due to benefit from the natural swing of the pendulum. At exactly the right moment for the Republicans Mr. Truman tumbles from one scrape into another.

Russia, which is public topic number one in America, has done enormous harm to Leftism in all its forms. Mr. Roosevelt's New Deal associated the Democratic Party with Leftist ideas despite the fact that so many Democrats are in fact very strong conservatives indeed. All these factors combine together to give the Republicans a very good political chance this November, and two years hence.

Names of which the world will hear much more are probably Dewey, Vandenberg and Stassen, in what precise roles cannot yet be forecast. These are big American names of which in the normal course the world will hear more.

A very astute observer now travelling in the States writes: "It is impossible to generalize about American political opinion. I was never so much impressed as I have been this time, by the difference of circumstance and outlook in the five great regions in which the Continent divides itself. These regions in Europe would have constituted five separate countries, all having a different history. Yet there is a certain continuity of opinion on some things, domestic and foreign: e.g., 1) the President and Congress; 2) Governmental control of business, which everyone dislikes and distrusts, and they are determined (unlike several millions of British fools) to get rid of it at the earliest moment; 3) the steady rise in cost of living, which is a serious thing; 4) Russia, upon which subject innumerable Americans have perfectly correct and truthful views — not humbugging themselves like the British; 5) the British Socialist Government, which the American instinctively dislikes, distrusts and suspects. These are subjects upon which there is general agreement."

A Growing Problem

One of the fundamental faults of British policy in Germany is that the idea of control slithered into one of administration. The Commission is too small to administer so big a territory — and much too large for pure control. Moreover, its personnel is quite unsuitable for economic administration, and not brilliant at politics.

The Commission's chief problem is the rivalry of Russia. The Soviet attacks the slightest leniency in British policy — having induced us to be as ruthless. She herself courts German favour by every possible means.

An example: The Russians held the Leipzig Fair. Important German businessmen in the British Zone were invited — the British gave them permits, but said they must find their own way to the Russian's Zone Boundary by the best way they could devise — on foot for all we cared. When they arrived at the Russian Boundary they were put into luxury trains, given wonderful food and the utmost flattery. They became once more the magnates they had been. Very pleasing, of course. On their return it all happened again; one can imagine the reaction.

At present there are no signs of Russia giving up her German Zone. No one can tell what will happen about this in the near or far future, but as things stand now, the signs are that Russia is organizing the Russian Zone for military and political purposes.

It is said that Britain and America will never agree to the setting up of a Central German Political and Economic Administration of a kind likely to be dominated by the Soviet Union. If this is true, then it looks as if the Iron Curtain, which runs across Germany, will remain there.

What, then, should the three Western Allies do about their Zones? If they are too rough, they will turn German opinion towards Russia. If they make a new country out of the Western Zones, arming the German people as part of a West European military system, they would give immense propaganda hostages to Russia. Moreover, there would also be a risk that in any future war the Germans would fight on the other side, not on ours, for the reason that the other side would always offer much bigger inducements than we could or would.

Equitable control, first-class administration by suitable Germans, massive Anglo-American political propaganda, could achieve a great deal and might well turn Germany away from both Russia and any desire for revenge. But no policy of this sort can succeed unless it is free from the mistakes we have been making recently.

Above all Germany needs spiritual attention — until she submits herself to "the King Eternal, Immortal, Invisible, the only Wise God . . .," no earthly king, no human system will save her. If we neglect Germany's spiritual needs and her political tendencies she will throw herself and all her remaining resources into the Russian adventure.

Let these words be marked. Time runs short — the

danger is very great, indeed. A traveller back from Germany the other day said: "Officers have told me that we shall probably have 1947 — we may have 1948, but no one should count on more than 1947." That grave, very grave warning should, must be noted.

The News from Russia

During the last four weeks there has been renewed uneasiness in Western Europe. How far this was justifiable it is still hard to say, but the causes for this tension were fourfold:

- 1) Concentration in the Berlin area of a number of motorized Russian Divisions.
- 2) Concentration in Central Europe of a considerable number of Russian aircraft — about 700-1,000 near Wiener Neustadt for example.
- 3) Unconfirmed suspicion that the assignment upon which Zhukov is working is the training of a large airborne army.
- 4) Aggressive threats in the Balkans against Greece — details of which were forecast in these pages some months ago.

Whether all this truly or not represents an immediate military threat no serious observer is prepared to say. It is quite certain that military preparations in the Soviet Union are now on a vast scale. No competent observer in Europe any longer doubts this. The Russian Government has made up its mind for various reasons, both internal and external, to create a gigantic military force, and all Soviet policy is subordinated to this.

The facts about Russia's efforts at research into atomic energy are broadly as follows: Nine months ago Russia lagged far behind. The results of research were so disappointing that the Kremlin suspected sabotage. Since January, 1946, however, considerable headway has been made. There has been a thorough reorganization of the whole research system, and a good deal of important machinery, which was before lacking, has been bought from abroad.

The Soviet Government has ordered the buildings of a special center for astronomical research in all this connection, in which will be built a number of most important institutes, observatories, and special aerodromes, where flying observatories, special balloons and airships are to be based for carrying out protracted scientific studies at high altitudes.

There is an area in Central Asia where the Soviet is believed to be experimenting with monster mirrors for some purpose. There is reason for believing that the Russian Government obtained its first important and positive results in atomic research at the end of June or the beginning of July this year, and that shortly thereafter a balance sheet of the work accomplished was submitted to the Politbureau.

In the new Five-Year Plan immense funds have been provided for all this research work. No new war factories are to be built in Moscow, Leningrad, Kiev, Kharkov, Rostov, Gorki or Sverdlovsk. These cities are considered too vulnerable for modern warfare. The whole economic and industrial system is to be decentralized and each region is to be economically self-supporting as far as possible.

Vast industrial centers are planned for the Hinterland, and in five or ten years' time the Anglo-Saxon Powers must reckon that a large decentralized industrial system will

exist widely spread over great areas of Asiatic Russia, and the whole thing being entirely based upon the latest advances in modern warfare. These are the broad incontrovertible facts which must be faced.

If we ignore them we do so at the peril of the whole civilized world. There are those in high official quarters who optimistically shrug their shoulders, and believe that the Russians are far behind us in scientific research. That may be true now; it will not be true soon. Moreover, the Russians are going to have a large number of Germans to work for them.

Report from Spain

Spain is a tough, odd country where one has lunch at about 2:25 p.m., tea any time up to 9 o'clock, and dinner at about 11 p.m. Every Saturday night is like a fete day, of a kind which would take place once in two or three years in America or Britain. It is not a bit surprising to see people taking their children for a little walk about 2:30 a.m. on Sunday morning, which is only a bit more than halfway through Saturday night celebrations.

The Communist Party is not strong, and the constant stream of literature which comes across the French Frontier is therefore the more irritating to most Spaniards. The Anarchists are stronger than many people think, though they are more ridiculous. There are considerable Liberal elements, but on the whole a great deal of the mass is moderately inclined to support the Regime.

Algiers

Here the atmosphere is very bad indeed. One can often see chalked up on the walls "Frenchmen, pack your bags, or beware of the coffin." There is a very dangerous anti-Foreign wave sweeping over the native population. The Arabs use the phrase "When the French are gone" with the greatest casualness and certainty, and the French themselves feel very uncomfortable. They are defeatist about their prospects.

The Velvet Curtain

The following report comes from one of the greatest living experts on Japanese affairs.

"If the 'iron curtain' is an apt description of the barrier that bars and conceals from us what is happening in Eastern Europe, the velvet curtain is not inappropriate to describe the muffled sounds that come from Japan. From time to time a corner of the curtain is lifted, but in the chaos and tumult that engulfs so much of the world there is little time and inclination to peer very closely behind; if we did we should be surprised, for there is neither chaos nor tumult in that corner of the Far East.

"The Japanese fatalism under the shock of defeat shows to the foreign observer an apparent apathy: but underneath the age-old character of industry has reasserted itself. All day long, seven days a week, the cities are being rebuilt; and with American brains and experience behind them there is no doubt whatever that Japan is on the way to becoming economically the strongest power in the Far East."

The foregoing is the fourteenth monthly presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

Readers desiring the complete "Review of World Affairs" may obtain it by subscription, at \$10.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. — Ed.

Organized Chaos

WE wish it were possible to write that future war is not only unthinkable but that a conflict of arms will never again take place. However, because of the ideology embraced by the leaders of the Soviet Union, peace is not possible yet, for the Communists are at war with the rest of the world. Their plan calls for the destruction of all other governments. Instead of working for peace they work and plan *organized chaos* that they may take over world control. Their program extends into every nation and is carried out here in America by labor agitation and in published and spoken misrepresentations as they propagate lies in their design to deceive and confuse the public.

The post-war period of prosperity and peace has been definitely sabotaged by Moscow. This also is a part of the planned chaos. It has been most difficult to make the American people realize all this though *DESTINY* has pointed out the facts for many years that the tyrannical leaders of Communist Russia are planning ultimate world conquest by force of arms. The warning has often fallen upon deaf ears, for the American public is slow to believe another nation would plan a deliberate attack upon them, especially when we have consistently shown a spirit of friendship.

Even more important than any warnings which *DESTINY* has given are the warnings of the prophets of the Lord, many of whom have pointed to this evil power which in the end of the age would undertake, not only to sabotage all peace efforts, but include the enslavement of mankind. God Himself has declared in unmistakable terms that He is against those who have made war upon Him and who are planning to destroy His Kingdom. The atheistical doctrines of the Communists should have placed Christian America immediately on guard against the Soviet program but unfortunately many, even among Christian leaders, have been duped into believing that Communism sets forth the attributes of the Kingdom. It is difficult to understand how they could be so deceived, but even ministers of the Gospel have written to us, condemning

our stand against the doctrines of evil which emanate from Moscow. Because these men have failed to study the prophets, the meaning of their warnings is closed to their understanding. If the church leaders in America had only recognized and accepted the message of the prophets, and warned the people, much of the suffering which is now in store for this nation could have been materially mitigated. The shortsightedness of our national leaders as well has placed the Soviet Union in a commanding position in Europe and Asia, while their propaganda has permeated our own land, influencing hundreds of thousands in their way of thinking.

Those who say peace is here remind us of the words of Jeremiah who, answering the preachers of his day, who in like manner were declaring peace in his time, declared that all the prophets before had prophesied of war but if peace came in accordance with the words of the preachers, then it would be known that they spoke the truth (Jer. 28: 8). Peace did not come in Jeremiah's day, however, nor will there be peace now as long as such men as represent Russia continue in power. The following excerpts are taken from editorials in past issues of *DESTINY* which emphasize the fact that an understanding of the prophetic message does not leave us in darkness concerning future developments.

"The Communist party in America is not in its true sense a political party, but the arm of a foreign government seeking to destroy our nation. It is masquerading as a party but its members cannot be loyal to our institutions. According to Stalin's orders every Communist must put the interests of Soviet Russia above those of America. In the true sense of the word a political party is loyal to the nation of which it is a part, seeking only to better government. Communism is seeking to Russianize America. No foreign agency should be allowed to have the status of a political organization. As such, the Communist party ought not to have any place on our ballots, for its aim is to destroy the very freedom we enjoy." (*DESTINY* for March, 1938.)

"The statesmen of Great Britain

found out, to their own sorrow, that Hitler's word meant nothing to him if the keeping of his word would hinder his program. By what process of reasoning, then, can they hope to rely upon the word of the leaders of Russia, who have declared in their utterances that treaties and leagues are only good and to be kept insofar as they serve their purposes. Great Britain may be foolish enough to enter into a military league with Soviet Russia. If they do, the result will be disastrous and far reaching for such an alliance will give the Russian Bear ready access to British territory. Russian hordes will be allowed to occupy the region around the Dardanelles and territory adjacent to Palestine." (*DESTINY* for May, 1939.)

"The very tactics for which both France and Great Britain condemned Hitler are now being practiced by Stalin. Chamberlain demands as requisites to peace that Germany restore Poland. Does he think for one moment that Stalin will give up that which he has seized? Both France and England failed to move against Hitler until too late to stop him in his ruthless acts. Are they not now making the same tactical error in their dealings with Russia? It was impossible to placate Hitler. Is there any reason to think such methods will be more successful with Stalin? Russia is resorting to the same methods for which Hitler was condemned." (*DESTINY* for November, 1939.)

"When Russia moves it is the beginning of the military activities which, before they end, are destined to bring the present age to its close." (*DESTINY* for January, 1940.)

"They [the leaders of Soviet Russia] are godless and atheistical, recognizing no bonds of friendship whatever. When it is to their advantage and suits their convenience, they turn as readily against those who have assisted them as they turn against a foe. . . . The pay-off clearly demonstrates the uselessness of considering that the leaders of Soviet Russia would be anything but relentless foes of our nation, regardless of how much we have done for them." (*DESTINY* for February, 1941.)

"It matters little, insofar as we are

concerned, whether Germany or Russia gains leadership; for the victor is destined to use the entire resources of Europe and Russia in a drive against Anglo-Saxon Israel." (DESTINY for July, 1941.)

"A victorious Soviet government would readily turn upon those who help them if it were to their advantage in the same way that Germany has now turned upon Russia." (DESTINY for August, 1941.)

"Orthodox believers join with the followers of Bolshevism in invoking God's blessings for victory for Russia. . . . If, because God's people have failed to turn to Him and instead seek help from the enemies of God, He should answer their prayers, we would have a victorious Soviet Union extending its power to the Rhine, in fact over all Europe and Asia. Under such conditions the Anglo-Saxon world might be jumping from the frying pan into the fire. . . . What will be Russia's attitude toward the rights of people who in the past she has completely disregarded? Will she become suddenly benevolent and subscribe to the Roosevelt-Churchill eight points? . . . Russia is definitely committed to world revolution and the destruction of all other forms of government. She is perfectly willing to accept help from those governments in times of distress. But her leaders have gone on record as willing to accept help and unwilling to keep their agreements when the breaking of them is to her advantage. Can it reasonably be expected that her alliance with the Anglo-Saxon world will be the one exception?" (DESTINY for November, 1941.)

"While the war effort of Moscow for the moment is the defeat of Germany, the main interest of that government, and one which the present conflict will never eradicate, and to which Soviet leaders are committed at all cost, is *world revolution*." (DESTINY for January, 1942.)

"One would think from reading the comments in the daily news and from listening to the conversation of many that all that is necessary to win the war and secure the blessings of peace is to defeat Hitler. Nothing could be further from the actual facts. . . . Would Stalin . . . be willing to accept any other terms of peace than of his own dictation? May he not say to Great Britain and the United States, 'We alone made victory possible by our stand against the Germans. Their

defeat is due solely to our armies and this is what we demand.' Would that demand include terms which would make inevitable the Sovietization of Europe? The defeat of Germany will not end the strife, but may increase the conflict and extend its borders, bringing about international dissension on a scale never before experienced in Anglo-Saxon lands. Let Moscow take a stand contrary to the wishes of our government and there will be thousands of Communist sympathizers within our own borders, and within the confines of the British Empire, who will go all out in their support of the Soviet Union. Let us not be deceived by present conditions nor be caught unaware by events brewing within our own land that may yet arise to trouble us in a war that will not end with the defeat of Hitlerism, which will only intensify the many problems at present held in abeyance. Those who feel that no such difficulties can arise are in for a rude awakening." (DESTINY for November, 1942.)

"The star of Hitlerism reached its zenith last fall and is now declining, but the star of Communism is ascending, the evidence of which will become more and more apparent in the days immediately ahead." (DESTINY for February, 1943.)

"Let those Americans who welcome the Russian help against Germany also recognize the true aspect of the Soviet Government and beware of trusting her too far, for in reality she is out for herself and by force of present circumstances is fighting at the moment in a common cause with us against the Germans." (DESTINY for July, 1943.)

"The plot thickens and the time of fulfillment of the next great step in the prophetic picture is close at hand, as well as the rude awakening (to which we referred last November), for those who have been mesmerized by Russia's splendid stand against Germany into thinking Russia is entirely with us in the program of post-war planning and peace." (DESTINY for September, 1943.)

"Russia is also destined to play an important and major part in the renewed military activities in accordance with both Ezekiel and Joel." (DESTINY for November, 1943.)

"When the Soviets turn against us as the result of the evil thought Ezekiel declares they will have, thus showing themselves to Israel as they really are

in a sudden move in a war on a scale so great that the present conflict will be eclipsed into insignificance, what will the people and leaders then have to say?" (DESTINY for December, 1943.)

"A sad awakening is in store for the Anglo-Saxons when Russia finally attains her objectives and the world becomes aware of her true intentions." (DESTINY for March, 1944.)

"There should be no illusion regarding Russia in her war upon Germany. She was fighting from the very beginning to protect Russia and the help to us was only incidental in Russia's fight for her very life. The Soviet Union should be grateful to us for the conflict with Germany would have had a far different ending than is now evident had it not been for the abundance of war material and equipment we sent to them. . . . Already events are occurring which, when they come to full fruition, will bring those who are now praising Russia into a full realization that there can be no league between the people of God and a godless nation." (DESTINY for October, 1944.)

"Already twenty nations have been brought under Russian influence, and she is moving to bring more into the combination which will later develop into the great multitude of Ezekiel 38 and 39. Prophecy is a light that illuminates the way and God has given warning through His prophets with marks of identification that Israel may know her enemies in these closing days of world chaos. But if Anglo-Saxon-Israel fails to avail herself of this information, or refuses to heed the warning, she will have only herself to blame for increased difficulties and troubles when a little foresight exercised on her part might have mitigated if not eliminated a large part of the coming troubles." (DESTINY for November, 1944.)

"While Germany is a menace, Soviet Russia is no less a menace to the freedom and liberty of people wherever she gains control. Already that control is being established over many nations in Europe and there is no reason to think she will act contrary to the way she acted in carrying out her program in Poland. Day and night Soviet influences are at work within our own land and men are calling for the support of the Soviet program, even to the Sovietization of the United States of America. . . . Much of the coming trouble which we face could be miti-

(Continued on page 383)

The Pillar of Smoke

By THOMAS W. PLANT

TO REALIZE the extreme antiquity of the prophecies which definitely predict future atomic warfare, we should not overlook statements made by the Prophet Joel in his book. The date of Joel is given as "about 800 B.C.," which was 2746 years ago. It was 80 years *before* the Assyrian Captivity of the Northern Kingdom and 210 years *before* the Babylonian Captivity of the Southern Kingdom.

The two separate and independent Kingdoms of Israel and Judah were

then "in residence" in Palestine, without a thought of their approaching captivities.

Here is the prophecy:

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." (Joel 2: 30-31.)

Ferrar Fenton translates Joel 2: 30:

"And fix signs in the sky, and on earth,—Blood, and fire, and columns of smoke."

Naturally our interest is centered on the two words, "pillars" and "columns" and we note that both are plural.

Locality — Period — Tempo

Locality: Reading the second and third chapters of Joel there is no difficulty in fixing the locality, for verse 2 of chapter 3 reads:

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

Note these past tenses which have been described by Dr. Driver as the "prophetic past." The prophet is so certain of the inspiration of his message and its fulfillment that he describes it as being already accomplished.

Period: As this prophecy describes the *final* judgment of the nations and the *final* restoration of all Israel, there can be no doubt that it describes events in the future Armageddon period. The marginal references all point to many similar prophecies, including the well-known Russian chapters of Ezekiel, viz., 38 and 39.

Tempo: Surely these prophecies describe a period of world distress, disaster and total warfare, even exceeding the kind we have recently experienced in World War II. It will be the time of Jacob's trouble, but we shall be saved out of it, not temporarily, but permanently.

Blood and Fire and Pillars of Smoke

We must now see what the leading commentators and expositors say about these three outstanding features of this prophecy, and it is only fair to point out that all the commentaries were published years before the discovery and use of the first atomic bomb in the Japanese War. But all are agreed that the pillars of smoke will be a prominent feature of this future ruthless warfare.

The Companion Bible states: "These are the symbols of Divine judgment,



not of salvation by grace." Dr. Horton in *The Century Bible* writes: "Doubtless the ravages of war," and adds, "See Ezekiel 38: 22," which links it up with the Russian raid on Palestine.

"And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." (Ez. 38: 22.)

Ferrar Fenton translates this:

"And I will execute justice upon him, by disease and slaughter, and pouring rain, and hail of fire; and rain brimstone upon him, and upon his hordes; and upon the many nations who are with him, for I intend to magnify, and distinguish, and manifest Myself to the eyes of many nations, that they may learn that I am the Ever-Living."

Another remark by Dr. Horton is worth quoting, pointing out as it does the natural meaning of the words "the moon into blood." He writes: "The moon becomes blood-red, as we often see it in the murky air of London," and he suggests the word "obscured" as a more understandable translation than "blood-red."

Dr. Wade also helps us to explain the word "wonders" by suggesting "portents," such as "extraordinary occurrences suggestive of Divine action, or the nearness of the Divine presence. By such the Day of Jehovah is to be ushered in."

Both Dr. Gore and Dr. Driver give this note of comfort: "But terrible though the Day of Jehovah will be, those who invoke His name will be secure."

The Gathering for Armageddon

Dr. Gore's *New Commentary* helps us with Chapter 3 and points out that verse 2 foretells the assembling, by Jehovah, of all nations for judgment and punishment.

This is also predicted in great detail in Isaiah 66: 16-18, Micah 4: 11-13, and Zephaniah 3: 8. The sectional headlines in Schofield's Reference Bible on Micah 4: 11-13 read: "How the Kingdom is set up, the gathering of the Gentile Nations against Jerusalem and the battle of Armageddon" (see Rev. 16: 14 and 19: 17). Armageddon immediately precedes the setting up of the Messianic Kingdom.

As a heading for Zeph. 3: 8 Schofield suggests: "The judgment of the

nations," and refers us to Zechariah 14: 1-21 with these headings: "Summary of events at the return of the Lord in glory: Armageddon: The visible return in glory: Physical changes in Palestine: The Kingdom set up on earth: The worship and spirituality of the Kingdom."

The physical changes refer to the great earthquake which will make Jerusalem the central seaport of the world.

"Pillars" or "Columns" of Smoke

We now reach our final section of inquiry and exposition, with my apologies for the length of this introduction. May I suggest that it was necessary to "steep" ourselves in the dramatic descriptions of "the Day of the Lord," foretold by all prophets in language describing the horrors of total warfare affecting all nations. I was previously led to suspect that there might be more than one type of pillar mentioned in the Hebrew of the Old Testament, so I called in the aid of *Young's Analytical Concordance* and was amply rewarded by the following discoveries.

This is how I built up the evidence that Joel did attempt to describe the atomic bomb as "pillars of smoke." The Concordance shows that the word "pillar," or "pillars," occurs 109 times in the Old Testament. There are eight different Hebrew words all translated into our single English word pillar (pillars).



Convicted Libeler

AUTHOR of *Under Cover* convicted of libel. Judge John P. Barnes in overruling a motion for a new trial characterized the book as "over 500 pages of twaddle — just twaddle — with a few outrageous and unfounded charges of which any citizen might properly complain."

The Judge continued, "I think this book was written by a wholly irresponsible person who would write anything for a dollar. I think this book was published by a publisher who would do anything for a dollar. . . . I wouldn't believe this author if he were under oath and I think he and the publisher are as guilty as any one who was ever found guilty in this court."

This will be of interest to DESTINY readers because DESTINY and its Editor have also been attacked by this author.

Here is the list. The second word, in capitals, is the Hebrew word from Young's Concordance, followed by the most accurate English translation:

- 1) Pillars — OMENOTH: Pillars. Once in II Kings 18: 16.
- 2) Pillars — MISAD: Support. Once in I Kings 10: 12.
- 3) Pillar — MATTSEBAH: A thing set up, a standing pillar. It occurs 14 times and includes Jacob's Stone of Bethel.
- 4) Pillars — MATSUQ: Anything fixed, a fixture. Once in II Samuel 2: 8. This refers to the foundation pillars of the earth.
- 5) Pillar — NATSAB: To be set up. Once in Judges 9: 6.*
- 6) Pillar — NETSIB: A monument. Once in Genesis 19: 26. It refers to Lot's wife.
- 7) Pillar — AMMUD: A pillar or column. Used 32 times in Exodus and 57 times elsewhere, usually in connection with the Tabernacle or the Temples.
- 8) Pillars — TIMEROTH: Palm trees, pillars. Used only twice in the Old Testament; once in Joel 2: 30 and once in Song of Solomon 3: 6.

This, of course, sent me to the Song of Solomon and we read how the Shepherdess looks out and sees the approach of Solomon's cavalcade. The all-important point is that these "pillars of smoke" were shaped like palm trees. Young's *Literal Translation of the Bible* reads: "Who is this coming up from the wilderness, like palm trees of smoke."

Truly it is a strong linkup between Joel and Solomon when we discover that both use the same Hebrew word *Timeroth*. Joel used it over 200 years after Solomon and he selected it because it described the shape of the pillars of smoke. It would not be possible to use a more perfect descriptive word for the pillar of smoke caused by the explosion of an atomic bomb. Every illustration of its use in Japan, or at the Pacific Atoll of Bikini, is a witness to its accuracy of description, and Joel's prophecy dates their use as being at Armageddon. The camouflage of inspired prophecy is complete until the time arrives for its fulfillment and acknowledgment!

*The Polychrome Bible (U.S.A.) writes of Judges that this was "the monument tree, a holy tree beside which was a standing stone."

Joshua's Long Day

ED. NOTE: The following excerpts have been taken from Professor C. A. L. Totten's book *Joshua's Long Day and the Dial of Ahaz**. Professor Totten was able to demonstrate the actuality of the long day itself and we have shown in *When the Earth Turned Over* (see page 363) with the accompanying diagrams, how it could have happened without affecting the rotation of the earth upon its axis. The reader who desires more detail regarding the astronomical proof of the actuality of the day itself is referred to Professor Totten's book.

UPON the basis of these four accounts (Joshua 10: 1-43; Isaiah 38: 1-22; II Kings 20: 1-11 and II Chron. 32: 24-26) of the two events, as true history, we have investigated them against the Cycles of the Heavens which still continue to score off human "times and seasons," and have found that they accord with these cycles, and are agreeable to *Chronology*. It is, therefore, next in order to premise our discussion by a succinct statement of the results arrived at by calculation.

The Elements Verified

It is of course impossible to give any adequate idea of the scope of the calculations which have conspired to bring out the astro-chronological results enumerated in this paper. The mere figures are of no interest save to the verifier; and even to him the eventual results will suggest far better ways of testing their accuracy than a mere going over of the tedious steps of the original and complex operation. If the results are correct, they must answer every other test which can be put upon them, and it is in perfect confidence that they will acquit themselves in this respect that they are now given in the world.

The chief point of interest to the scientific world is the explicit fixing of all the elements of the Beth-horon conjunction in modern terms, and from a modern starting point, as well as in Biblical terms and from a Biblical starting point, for the sake of the few who will be equally concerned to view it thence, and so for both to give the entire compass of the cycles which span human history.

* Price \$1.50 Postpaid, Destiny Publishers, Haverhill, Mass.

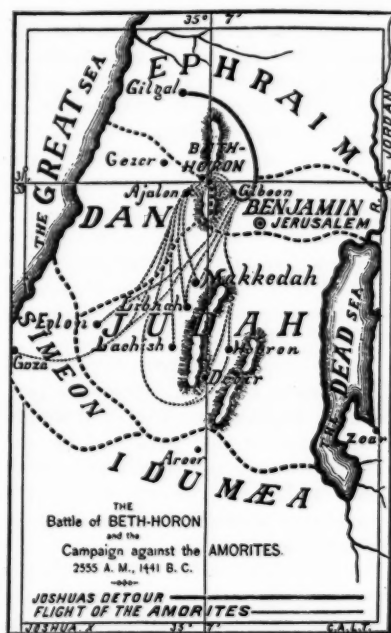
To recapitulate, therefore, in anticipation of our discussion: Joshua's "long day" actually consisted of 23 1/3 hours added to the 24 regular hours which marked the day of the "winter solstice" of the year 2555 A.M., the autumnal equinoxial beginning of which year was 3333 solar years ago, reckoning from Sunday, September 22, 1889, A.D. These 47 1/3 hours were considered as two full days by the calendar keepers of that time, and the single day which was, therefore, intercalated by them was more than, or chronologically ahead of the truth by 40 minutes; (a fact of which the

due 12-13 minutes past 11 A.M. on the first of the days identified, but, owing to the stoppage of all relative motion between "the three bodies" was delayed "about a whole day" (23 1/3 hours), and thus did not occur until 10: 32-33 A.M. the next day, which was the Wednesday aforementioned; i.e., the "silence" or intercalation, covered a part of both Tuesday and Wednesday, and the next sunset was the beginning of Thursday.

The elements of the "Sun Dial" incident, during Hezekiah's reign, are as follows: It occurred at the absolute instant of Autumnal Equinox, in the year of the world 3293, i.e., at the end of the Astronomical year 3294. The event took place practically at "high noon," i.e., about 7 1/2 minutes before 12 o'clock, as we reckon. The day was the 1,202,744th from Creation, which was Wednesday, the 18th day of the 1st Civil month, of 3293 A.M., Ancient Hebrew Cycle. The moon, though involved in this incident, could not be mentioned, because she was just short of her entrance into her 4th quarter, therefore, at that moment (i.e., absolutely), was below the eastern horizon. There were no Palestinian landmarks by which to fix her place. That she, too, reversed her orbital motion cannot be denied, for her present place, (in arc), reverses through both this event and Joshua's, and strikes Creation's first hour without error. This could not have happened had she not been equally, and relatively, influenced in Hezekiah's day as well as in that of Joshua.

The Chronological Conditions

The chronological conditions imposed upon the problem by the sacred record, required that this mid-heaven conjunction should have occurred during the first five years of Joshua's occupation of the land (2553-58 A.M.), and within these years the special geographical-astronomical conditions required that, by reversing the cycles of "the three bodies" from their present positions, their relative places should be such as to bring the sun over Gibeon, and moon over Ajalon, within the set chronological limits. That is, the question to be settled was, whether astronomy would



Hebrews certainly seem to have preserved a careful record down to the days of Hezekiah, when, by an additional operation of Divine power, the calendar was set absolutely right). The days thus covered between the sunsets of the day in question were the 24th and 25th days of the 4th civil month of 2555 A.M., i.e., the 113th and 114th days of that calendric year, and the 91st and 92d days after the 2555th completed solar year from Creation, dating from autumnal equinox to equinox, according to the universal method of all ancient nations down to Rome.

The Beth-horon conjunction was

corroborate history.

The Battle of Beth-horon must have occurred during the first five years which succeeded the "passage of the Jordan" (Friday, 10th of 7th civil month, 2553 A.M.), and which preceded the "division of the land."

Caleb was 40 years old when sent out with the spies (Josh. 14: 7), and was 85 when the land was divided (14: 10). Hence, the "division" was affected 5 years after their occupancy of it. For Caleb must have spent 40 of these remaining 45 years, in the wilderness with the rest of the host — *i.e.*, from the middle of 2513 A.M. — the date of the Exodus — to the middle of 2553 A.M. — that of the entrance into Palestine.

The Battle of Beth-horon could not have occurred *after* the "division of the land," for long before that event we are expressly told (Josh. 11: 23), that "the land rested from war;" nor, of course, could the battle have occurred *before* the passage of the Jordan!

We are thus confined within very narrow chronological limits even before we undertake the crucial test of pure astronomy in order to find out the exact date which satisfies the rigid conditions directly imposed upon it by the record itself.

Reference to Moon Anomalous

But right here it is proper, and *apropos*, to insist that the mere mention of the moon, under the circumstances involved at Beth-horon, is a positive and *prima facie* guarantee of historical accuracy in the whole account.

For, as it was at *midday* that Joshua found himself at Beth-horon, and the moon, both by modern calculations, and by the tenor of the record, was so near to the sun (*i.e.*, at that portion of her orbit where she is always invisible even at night), there is no human probability that she would have been mentioned at all had not the facts of the case both warranted it, and demanded it, as a necessity. For about 27½ hours, both preceding and following a conjunction, the moon has no "phasing," and the Bible account places her within but fifteen minutes of the sun!

Bathed in such a meridian sun-glare she would have been invisible even to the Lick Telescope and nothing but the veracity of the fact will ever reasonably account even for her incidental introduction into the record of this stupendous effort of the Solar System.

Real Effect of Such a Stoppage

The effect of the stoppage of all relative motion among "the three bodies" for "about a whole day," was merely to introduce a single week-day into the calendar, and this was effected by the Hebrew priests, then and there, as a separate and distinct "measure" of the *duration* of the stoppage itself.

But, in so far as the actual measure of *celestial arc* is concerned, it could not, and did not, lengthen the then current year, 2555 A.M., or lunar year (2634th), by anything whatsoever. That is, they, the year, the lunation, and the terrestrial rotation, were severally completed, when they were suffered to resume their "speech," at the very same points of the Zodiac which they would have reached had the incident not occurred.

If the power of Jehovah had enforced this "silence" on the spheres for a whole year instead of for a single day, the cycles themselves would bear no evidence thereof *today*, save only to mark, as now they do, the fact and date of the conjunction *at which* it was recorded to have occurred, — *i.e.*, to have begun and ended, — for the logical, and astronomical, carrying out of the mandate, required no change of relative arc measurements while the "silence" continued.

But accurate chronology *would* have borne true evidence of the fact, and of its duration, if so be it should have been as well preserved by the Priests (who were the calendar keepers), as they did preserve that of the single day which is recorded to have actually occurred.

I maintain therefore both logically and astronomically, and also as a chronologist, that the sole question which modern astronomy has to ask of "the three bodies," is now moving, and duly recorded by their elements in the best Ephemerides and Nautical Almanacs of the day, is whether such a *conjunction*, as the record demands, is also demonstrated to have taken place at Beth-horon within the limits which are equally set forth by the account.

But right here accurate chronology steps in, and her testimony has the casting and deciding vote, for if it shall be shown that, while the ecliptical points reached by "the bodies that rule the times and seasons" are the ones duly demanded by astronomically recorded time, while nevertheless the

points reached in the Septenary sequence of the week days (*i.e.*, in the calendar, which is the sole province of chronology) are *ahead* of the astronomical ones by an amount just equal to the alleged duration of the stoppage as recorded by history, then the demonstration of the problem is complete and mathematical, and cannot be gainsaid in the least by sound reason.

It is thus manifest how beautifully history, chronology and astronomy stand related to each other in preserving the record of human "duration," and how consummately they may mutually assist each other in defying those who would belittle the accuracy of the infinite and infallible Word as it is written.

The Intercalated Day

This conjunction found the sun over Gibeon, the moon over Ajalon, and Joshua, in the height of battle, at Beth-horon, exactly midway between them. That is, the sun and moon were, to be last element of "arc," in Joshua's mid-heavens!

It is useless to contend against these figures, for they square with all the eclipses, transits and equinoxes of astronomy, and will land even a fair approximator at an epoch which will not repeat itself for a period of years.

Let us now describe the events at Beth-horon in the light shed upon them by the results of this tardy calculation.

Joshua crossed the Jordan on Friday, the 10th day of the 7th Civil (1st Sacred) month of the year 2553 A.M., and, without enumerating the intervening events, was in his permanent camp at Gilgal on Monday, the 23d day of the 4th Civil month of 2555 A.M.

This was at winter solstice, and sheds light upon the wisdom of the Amorites in selecting this occasion as the most promising one upon which to wipe out the only native allies of the Hebrews.

It also accounts for the fact of Joshua being found quietly camping with his hosts during the stirring task which had devolved upon them.

The Battle Described

It was at this juncture that the men of Gibeon sent hastily to Joshua the news that they were surrounded and besought his immediate assistance. There was no time to be lost and Joshua's preparations seem to have

been so quickly made as to have enabled him to leave Gilgal with the setting sun.

The sunset of his departure was, of course, the commencement of a day; and by calculation was on a Tuesday's commencement, according to the original and then universal method of keeping the calendar. So Joshua marched all that night (Josh. 10: 9), and, as armies move, reached Gibeon, some 20 miles away in the south-west, probably about dawn. The night was pitch dark, for the moon was going "new," and the surprise of the Amorites seems to have been complete.

The generalship of Moses and Joshua cannot be doubted, and the whole tenor of this particular account implies an adherence to strategical principles of the highest order by the latter. His first aim was to relieve Gibeon, his second to cut off retreat towards Jerusalem, and his third to drive the allies into the broken country. He was north-west of Gibeon when he started from Gilgal, but the account of their flight shows that the allies were forced to retreat along that very line! Joshua must, therefore, have made a wide detour to the south-east and have actually come upon them from their own flank and rear. We doubt if many modern armies would sustain such a surprise with equanimity, and it was certainly too much for the Amorites.

From the very first they were overcome with a great slaughter, which began at Gibeon, for true to the word of the Lord, which in spite of the urgency of his preparations Joshua had not failed to consult, he feared them not, knowing beforehand that they had been delivered into his hand, and that not a man of them could stand before him (Josh. 10: 8). Joshua, of course, fought with great odds in his favor, but certainly with no surer chances than anyone may have who also has the God of Sabaoth upon his banners.

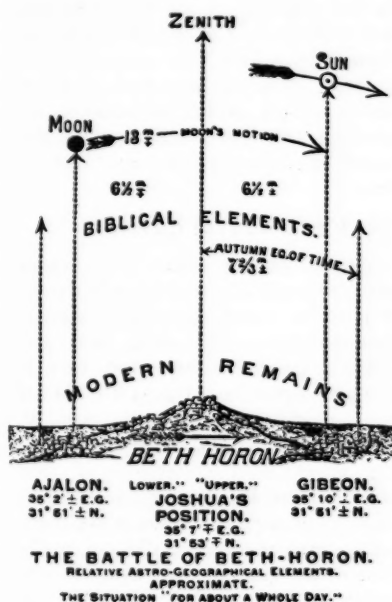
Surprised, out-flanked, reversed in fact and so cut off from their safest base of operations — Jerusalem, a city not wholly reduced until David's time — there was nothing left them but to seek individual safety in the wilderness. It was more than what soldiers call "panic" that dominated such a rout, for a forgotten God — the only God, and a God unknown to any but the seed of Abraham, — had stretched forth his arm and there was none to stay it.

Thus the Lord discomfited them

before Israel and slew them with a great slaughter, first at Gibeon, and as they fled by the way of Beth-horon, — a place some four or five miles to the north-west, and midway between Gibeon and Ajalon, which latter places were only 7 or 8 miles apart — the Lord of Hosts still pursued them and smote them even to Azekah and unto Makkedah.

Joshua, and his hosts, in the meanwhile closely profited by this supernatural assistance, and, following the retreating enemy (Josh. 5: 10), the battle was probably at its height towards 11:00 o'clock A.M., and raging around Beth-horon.

That a severe convulsion of nature had already begun is manifest from the circumstances detailed in verse 11,



where we learn that "it came to pass as they fled from before Israel, and were going down to Beth-horon, that the Lord cast down great stones [aerolites?] from heaven upon them, unto Azekah, and they died. There were more which died with hailstones than whom the children of Israel slew with the sword."

The Long Day Without Sunset and With No Sunrise!

By this time Joshua himself must have been in the vicinity of the elevated central point of the broadly extended battlefield, and the moment had arrived to announce the outcome of the prodigy which was already in progress.

The sun and moon at this moment

(11:00 A.M.) were absolutely in the "mid-heavens," equally distant to the east and west of Beth-horon — Joshua's own zenith — and about thirteen minutes of time apart; that is, they were, respectively, over the meridians of Gibeon, and Ajalon, to his right and left, as he pursued the enemy northward.

The conjunction was accurately due at the 17^h 12^m 56^s 48^{ms} 18^{ms} 16^{ms} 47^{ms} 24^{ms} 26^{ms} 40^{ms} of that day, counting from its sunset beginning, say at our 13^m past 11:00 A.M. of Tuesday, December 21st. It is at this juncture, therefore, that the incidents recorded in Joshua 10, 12 and 14 took place, and which, as we have seen, are now so circumstantially verified by history, geography, chronology and astronomy acting in concert. They are "written" as follows:

"Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the Children of Israel, and he said in the sight of all Israel, 'Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon.' "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. "Is not this written in the book of Jasher? "So the sun stood still in the midst of heaven and hasted not to go down, about a whole day. "And there was no day like that before it, or after it, that the Lord harkened unto the voice of a man: For the Lord fought for Israel."

The Hebrew text states that the command to the sun and moon was "Be Silent!" and that the duration of this "silence" was about a whole day, i.e., 24^h hours.

It therefore covered the remaining part of Tuesday and ran over (if full 24 hours) to about the corresponding hour of Wednesday, and thereafter, up to that sundown, the remaining hours of Wednesday were completed.

It is now to be noticed that within the first 13 minutes which succeeded the resumption of relative motion, the delayed conjunction must have taken place, and therefore that it occurred just where our modern reversion of the cycles demands, i.e., upon a Wednesday, agreeing with the very sequence of the week days now kept in our modern calendars.

Corroborated by Eclipses

It is as manifest to me, as it can be to a "practical astronomer," that if my line of lunations is correct I should be able to identify upon it some of the eclipses of the past. This is exactly

what I can do, and in fact what I have already done in order to verify my calculations to my own satisfaction, and with this result: That the line being correct it serves to identify every eclipse both of sun and moon that has ever occurred, or ever can occur so long as the solar system obeys the laws that now govern it.

This is not so extraordinary a claim as it seems. All solar eclipses must occur at new moon, and all lunar ones at full moon. There are at a maximum but 70 possible eclipses in a "Team" or sequence of 18 years and 10 to 11 days, after which they repeat in exactly the same sequence, and so move down the ages as unerring sign-posts.

These sign-posts are planted by the moon in her lunations and if we have her line correctly, we can certainly identify not only any eclipse of history, but all the rest, whether recorded or not. Now to identify a single one, recorded some years ago, is to demonstrate to a "practical astronomer" that the line is right and this I shall proceed to do.

Let us, therefore, refer to my original announcement, made in the *New Haven Register*, of June 21, 1890, but by printers' mishap somewhat disarranged. The proper announcement was that 802 lunar years and 2 lunations ago, Joshua's Beth-horon conjunction was repeated, *i.e.*, reoccurred in due mathematical relation to the zenith of the same place.

As already noted, one must always speak advisedly as to repetitions and with a full knowledge that they are merely approximations at best and are of value to almanac makers only according to their degree. Our modern almanac makers are generally content with accuracy to days or hours, or at most to minutes, rarely to seconds, but the universe exhausts the very ultimate. Now the re-conjunction to which I then referred (aside from any of its merely local, or Beth-horon concomitants, to which, however, it was duly and mathematically related), took place upon March 29, 1112 A.D., and as I announced in the *New Haven Register* of July 2, 1890, it was then additionally marked by a solar eclipse, to-wit No. 52 of the Regular Team. There was no eclipse, but simply a conjunction, upon the day of Beth-horon, but in 1112 A.D., the eclipse referred to was brought about by the fullness of other cycles.

This eclipse of March 29, 1112 A.D.

was followed the next month (April 13), by a lunar eclipse (No. 53) and at autumnal equinox of that year (September 22-23) the sun was again eclipsed *circa* the first points of Libra (No. 54). This latter eclipse was followed the next month (October 6) by another lunar eclipse (No. 55), and on March 18, 1113 A.D. (*i.e.*, exactly 12 lunations, or one full lunar year, after the one with which we started) at the 19th hour of the day, a full solar eclipse (No. 56) occurred at Jerusalem, and was then and there recorded, as will be found by consulting the records of eclipses. Beth-horon, Ajalon and Gibeon are but a few miles north-west of Jerusalem, and an eclipse which involved one would almost certainly have compassed the others. This was in the reign of Henry I of England and of Baldwin I of the "Latin Kingdom of Jerusalem."

Here, then, we have tied ourselves to an eclipse which is actually recorded, and have thus verified the unerring accuracy of our "line of time."

Verified by the Equinoxes

As one among several other independent verifications of this calculation it is to be noted that the autumnal equinox last year, 1889, was the 5,888th since creation, and that it occurred upon the 2,150,548th "day of the world," to-wit: upon Sunday, September 22, 1889, as we know from the government ephemeris of that year, and which Sunday, in spite of Parliamentary enactments as to Greenwich mean noon, etc., did not really commence until its own modern sundown had been duly recorded by nature at the far off eastern "primary meridian."

The ephemeris' time of this autumnal equinox was *circa* 8^h 45^m after Greenwich mean noon of that modern Sunday, which is set back from the ancient origin of day by just six hours.

Thus the true time was *circa* 2^h and 45^m after the Greenwich mean sunset beginning of this particular Sunday, or 9^h 37^m 31^s, etc., after its sunset commencement at the *most ancient* "primary meridian."

Nevertheless, it can come so by no possible mathematics without the interpolation, or "intercalation" of exactly 24 hours.

This intercalation is demanded by the 23 $\frac{1}{2}$ hours ("about a whole day") which compass the stoppage of relative

motion upon Joshua's Tuesday-Wednesday together with Hezekiah's 40^m or $\frac{2}{3}$ of a single hour (*i.e.*, 10° backward of sun motion), by which the calendar was finally set in absolute order.

All this is proved by the simple inspection and comparison of the two following equations:

$$(a) \frac{5888}{7} Y = 307,220 \text{ weeks } 6^d \ 9^h \ 37^m \ 31^s, \text{ etc.}$$

which brings us (from the original Sunday) only to the 9th hour of a seventh or Sabbath day (to-wit: that of the 2,150,547th), and

$$(b) \frac{5888 Y \left(\frac{23\frac{1}{2} \text{ h}}{\text{Joshua's}} \right) + \left(\frac{\frac{2}{3} \text{ h}}{\text{Hezekiah's}} \right)}{7} = 307,221 \text{ wks. } 9^h \ 37^m \ 31^s$$

in which latter equation the 9^h 37^m 31^s, etc., fall where they actually came, — as at creation, — namely, upon the requisite Sunday or a "first day of the week," September 22, 1889.

This is the *dictum* of the modern ephemeris, and it is tied to every chronological element in the whole solar system although the latter consists of more than 250 intimately interlaced cycle-making orbs not one of which can be impugned without the condemnation of all the rest.

In the foregoing equations, Y is the mean-solar-year-value, and cannot now be altered 1 second plus or minus from 365^d 5^h 48^m 50^s 53^s and 60^s, while as to the number of years involved, the rigid work of the British Chronological Society has demonstrated, by the verification of all the eclipses and transits, both in and out of history, that the number of years spanned from the dawn of Genesis to our September 22, 1889, is no more, and no less, than 5,888 of mean astronomical duration.

Shadowed on the Dial of Abaz

It is the firm conviction of the writer, fully borne out by certain conditions impressed upon the verification of these events as part of one grand entirety, that the actual duration of the stoppage of relative motion, in Joshua's day, was exactly 23 $\frac{1}{2}$ hours, and that, to avoid calendric confusion, the High Priest, or official timekeeper naturally authorized the intercalation of a full day (24 hours) at the time of the Beth-horon occurrence: that, nevertheless, it was always thereafter a matter of the most careful record that this intercalation was 40 minutes in excess of the truth.

This knowledge must have descended to the days of Hezekiah and Isaiah, the latter of whom, probably fully informed thereon, made double purpose in his later and equally extraordinary request that this remaining part of the missing hour might be, then and there, made up, and the calendar thus made absolutely correct.

The significance of these closely related circumstances is not to be underrated, nor should we lose sight of the fact that we are now, for the first time, sufficiently informed upon them to properly understand the *rationale* of what occurred upon this momentous day.

The equinox of the year in question was a remarkable one at Jerusalem just because it occurred at local high noon. The normal advent of this particular equinox was undoubtedly foreknown as an astronomical event and eagerly anticipated by those skillful star gazers.

(Continued from page 376)

gated if only our nation would awaken to its spiritual need and turn to God for help instead of toward the godless leadership of the Communists." (DESTINY for December, 1944.)

"Moscow is ultimately going to abandon every semblance of a desire to remain friendly with Anglo-Saxondom." (DESTINY for February, 1945.)

"When Communism alone remains as the directing power of the forces that will arise in opposition to the United States and Great Britain, then the Soviets will challenge Anglo-Saxon supremacy, backed by the military might of the Red Armies and the military forces of a great confederacy of nations under Soviet leadership, as they move for world domination and rulership." (DESTINY for March, 1945.)

"Men of Anglo-Saxon Israel are blind indeed who are failing to see the evil menace in the Soviet plans as exemplified in their acts of aggression toward those nations the Reds dominate, control or have conquered. Countries liberated from Germany by Russian armies are merely swapping one evil taskmaster for another which, if possible, is even more evil." (DESTINY for March, 1945.)

The pattern continues to unfold in this crisis hour of our race. The enemies of God's people have taken out of our hands the decision as to whether the issue shall be war or peace, for they have already elected that it shall be war.

We can thus easily picture to ourselves the two groups who were chiefly concerned in the event — the High Priest, with his attendants, carefully watching the shadow as it moved slowly towards the noon mark, and the King, dying from a carbuncle in its last stages, doubtfully listening to Isaiah as he promised him so speedy a recovery, that in three brief days he could go out and pay his vows in person at the altar. These circumstances also lend peculiar light to the "sign" the prophet then and there suggested in verification of his message. What was going on without in the Temple's court was a matter of general information. The King, of course, knew it; Isaiah knew it; all Jerusalem knew it; and this very fact may have suggested to Isaiah the peculiar fitness of this particular sign under the circumstances. It was already noon and the shadow was probably just about to fall into coincidence with the meridian.

"Shall the shadow go forward ten degrees, or go back ten degrees?" now asked the prophet.

And Hezekiah answered, "It is an easy thing for the shadow to go down ten degrees," *i.e.*, to pursue its course: — "Nay, but let the shadow turn backward ten degrees."

In the court without, the intent group are just about to announce the meridional coincidence, when lo, the shadow suddenly reversed its easy motion and an unexpected and unprecedented prodigy occurred. The shadow moved suddenly and steadily backward over a large section of the dial, and stood at the 20 minute mark. Forty minutes yet to noon! There was no doubting the evidence of one's own senses and chief among those who were amazed stood the High Priest himself!

Proved from the Almanac

But perhaps the simplest calendric proof of the accuracy of the result of the main calculation discussed in this brochure, *i.e.*, the verification of Joshua's long day, is following, based upon the Lunar or Metonic cycle, a period of 19 tropical years, or 19 years 2 hours and 3 or 4 minutes when the same moon occurs in her 235th lunation.

This period is a familiar one to all almanac makers, as well as to all who are versed in ecclesiastical or lunar chronology.

Upon it depends the age of the moon, or its "epact," which will be

found recorded in every good almanac.

By this word "epact" we mean "the age of the moon" at the beginning of the year under consideration and this depends upon the position of the year itself in the current Metonic cycle. Thus, in almanacs for this year (1890 A. D.) the epact is 9, which means that the moon was 9 days old on the first day of January. In other words, we are in the 10th year of the current Metonic or soli-lunar cycle.

Last year (1889 A.D.) was, therefore, a 9th year in this cycle, and its epact was 28.

Now, to apply this cycle to the case in point, *i.e.*, to the verification of the lunation which marked Joshua's long day, it is to be carefully noted that the results of the calculation assert that the sun and moon were in accurate conjunction at mid-day, of the *winter solstice* of 2555 A.M., *i.e.*, their epact was at that time 0, or in other words a cycle was then beginning. If so, the age of the moon at the *winter solstice* of 5888 A.M., or the beginning of the 3334th year thereafter, as determined by the cycle, should agree with our almanacs of 1889 A.D. This is exactly the case, $3334 \div 19 = 175\frac{9}{19}$, *i.e.*, there are in 3334 years just 175 full cycles, and $\frac{9}{19}$ ths of a cycle. Hence the solar year of duration, beginning at the winter solstice of 1889 A.D., was the 9th year of the 176th Metonic cycle from Joshua's long day.

Hence the age of the moon, upon both dates, was approximately the same, *i.e.*, 28 days, and therefore its age at winter solstice in 2555 A.M. was 0, *i.e.*, the moon was new, or in conjunction.

To the minds of the faithful the foregoing discoveries and demonstrations will be welcomed with the keenest satisfaction and, in that they redound unto the glory of Jehovah, they will gladly join the writer in the additional homage which they cannot but beget towards Him who is again shown by these humble efforts to be faithful and true forever and forever.

It has thus been permitted, to this almost already faithless, and certainly final, generation of the present dispensation, to thrust its hands into the wounds of time, in order that perchance they might thereby recover their integrity and accept the literal Word of God; yet none the less will the former generations ever be more blessed, in that they "have not seen, and yet have believed."

The New Covenant

By HOWARD B. RAND

EVIDENCE of the certainty of inspiration of the Scriptures is furnished in the instruction given by God to Jeremiah: "Write thee all the words that I have spoken unto thee in a book" (Jer. 30: 2). They were not to be left to the uncertainty of human memory and the reason for that was that the message of the Lord was not only addressed to the men and women of Jeremiah's time but it had a profound prophetic significance for coming generations. The particular message the prophet was told to write in a book had to do with events in the latter days. Hence the message itself would become more understandable to future generations than to the generation of Jeremiah's time. The importance of the message required that it be preserved throughout the centuries so that those who would be living in the latter days might read and understand. Emphasis, therefore, is placed upon the importance of the message Jeremiah is told to preserve by the declaration that it is to be written down in a book, followed by the statement of fact by the Lord:

"For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. 30: 3.)

The Great Day of the Lord

Looking forward to the day when both Israel and Judah shall be restored, not only to their own land but when they will live again in God's sight, a people cleansed of evil, Jeremiah sets forth the order of events leading to that restoration:

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace." (Jer. 30: 5.)

This description of a time when men would be in fear and not peace is prophetic of the conditions to prevail in the earth and among His people just prior to the great and terrible day of

the Lord. The message continues as the evil and troubles of that time are described:

"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" (Jer. 30: 6.)

Time of Jacob's Trouble

The conditions of the times were to be so severe with increased suffering, misery and anguish that men would appear in great pain, like a woman about to give birth to a child. The cause of all this sorrow will be the events of the great and terrible day of the Lord designated by the prophet as the time of Jacob's trouble:

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." (Jer. 30: 7.)

The time of all this is when the power of Great Babylon will be broken as clearly indicated in the context. Ferrar Fenton translates the last clause of the above verse as a question: "Can he be saved from it?" The answer is:

"Yes! in that day, says the Ever-living, 'I will break the yoke from off your neck, and snap the shackles, and they shall no longer serve the foreigners, but serve their Ever-living God, and David their king whom I will appoint for them.'" (Jer. 30: 8-9, *F. F. Trans.*)

Two major facts here set forth are descriptive of the events of the great day of the Lord. The first deals with Jacob in distress and this period of difficulty is called "Jacob's trouble" from which Israel is to be finally saved. The second has to do with judgment upon all of Israel's enemies with the result that the foreigner will rule no more over God's people.

A Period of Distress

The reference to Jacob's trouble immediately reminds one of the troubles

Jacob himself experienced in serving for his wives, his meeting with his brother Esau when he returned from his sojourn with Laban, and the later mourning for Joseph whom he thought was dead.

One of the interesting factors in a study of the Scriptures is the events in the lives of Bible personalities, for they are often a type and their lives symbolic of events to take place in the future. The difficulties Jacob faced in his lifetime have a definite application to the difficulties and troubles his descendants would experience in the latter days. Jeremiah designates the troubles to come upon the descendants of Jacob as the age comes to a close as "even the time of Jacob's trouble."

What was his trouble? His first period of trouble was physical suffering which began with his flight from his father's home, his experience at the brook Jabbok when Esau was coming to meet him with four hundred men, ending at Bethel where he cleansed his household of all idolatry. The duration of this first period of trouble was 22 years. A second period of difficulty and trouble — one of mental anguish rather than physical suffering — is recorded as beginning when his son Joseph was sold by his brethren into slavery and Jacob mourned for him, believing him to be dead until 22 years later he met him in Egypt. Together these two periods total 44 years, the exact number of years the Great Pyramid assigns for the consummation of the age, the chronology of which indicates its beginning in 1909 A.D. and ending in 1953 A.D. There are striking parallels between the 44 years of Jacob's distress and the events which have already become history since the beginning of the consummation of the age in 1909 A.D. We have witnessed the physical and mental suffering of the Israel people and at this writing seven years remain before the consummation is completed. Regardless of the stress and

trouble yet to come, God has promised that Jacob shall be saved out of it—not from it—as final judgment is meted out to all the enemies of Israel.

Israel's Repentance

Will there yet be repeated in the lifetime of the present generation, in the coming move of God described in the 38th and 39th chapters of Ezekiel, the fulfillment upon the present-day descendants of Jacob of the mental and spiritual anguish he experienced at the brook Jabbok which led to his complete surrender to God? If this is so, then as a result of the helpless situation in which modern Israel will find herself when Russia moves there will come a wide-spread spiritual awakening and whole-hearted turning to God for deliverance as Jacob had to turn to God before he was delivered from the fury of his brother Esau.

End of Babylonian Rule

Now the Babylonian yoke, which Jeremiah declared would be placed upon the neck of all nations, was to be broken off the neck of Israel at the time when His people would be delivered from their trouble. We have already witnessed judgment upon the Babylonian Succession of Empires with the end of Gentile rule brought about in the defeat of Germany and the unconditional surrender of the Nazis. Thus the political and military power of Babylon has fallen.* There remains only the completion of that judgment upon the economic and religious activities of Babylon to complete the removal of the yoke of bondage under which Israel has labored for many centuries. Along with this judgment upon Babylon God promises to destroy the rule of the foreigners within Israel. We can thus look to the soon removal of alien rule in our midst through tribulation and the destruction of those forces which would foist upon us forms of administration and government contrary to our Israel institutions.

David, Their King

According to Jeremiah we are to be brought back to God and serve the Lord. Then "David their king," whom Jeremiah declares God will raise up for us to serve, is none other than Jesus,

the Christ. *David* signifies *beloved* which is the name God gave to His Son:

"And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved [David] Son, in whom I am well pleased." (Matt. 3: 16-17.)

It is He and He only who will be able to bring salvation to the House of Israel and deliver them from the power of their enemies. As our father Jacob finally turned to God at the brook Jabbok and was delivered from destruction, so will modern Jacob turn to God as they face the attack from Gog of the land of Magog whose purpose is the destruction of God's people. But that deliverance will only come when Israel awakens spiritually as Jacob awakened after wrestling all night with the Angel and became willing to make restoration. Thus, modern Israel must become ready and willing to restore the administration of the Divine law. Then, and then only, will His people become rulers with Him and no more will they be called Jacob, the supplanter, but Israel, which means ruling with God!

A Message of Comfort

Because of the severity of the times as the enemies of Israel gather for the conflict which they expect will bring the annihilation of modern Israel as a nation in the world today, God admonishes His people:

"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid." (Jer. 30: 10.)

This is a message directed to Israel of the latter days as she faces an unscrupulous enemy preparing to destroy her. The prophet promises deliverance and, though Israel must suffer in measure for her sins, the Lord declares:

"I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. 30: 11.)

Punished in Measure

The reason why Israel is punished in a measure is set forth by Jeremiah

who chided Israel for lamenting over their afflictions and pointed out that all they had suffered had come upon them for the multitude of their iniquities and because their sins were increased. God allowed punishment to come upon Israel but he also declares:

"All they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give to the prey. For I will restore health unto thee, and I will heal thee of thy wounds." (Jer. 30: 16-17.)

Understanding in the Latter Days

God promises that Zion (Israel's government), despised by everyone, will be restored in the sight of all peoples and that the House of Jacob will return and strangers or aliens will rule over them no more. Then His people will approach Him with all their hearts and they will be, in fact as well as in name, His people and He will be their God. The prophet exclaims:

"Look! the furious tempest of the anger of the Lord has gone out! A sweeping tempest, it whirls over the head of the wicked. The flaming wrath of the Ever-living will not return until it has accomplished the purpose of His heart." (Jer. 30: 23-24, *F. F. Trans.*)

Then comes the promise, "You will understand it in the future times, at the period." That will be the day when Gog of the land of Magog moves to destroy Israel for at that time God's fury will come up in His face:

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken." (Ez. 38: 18-19.)

This is followed by the description of a titanic earthquake and the complete destruction of the enemies of our Lord and His Kingdom. All this is to be clearly understood by Israel in the latter days or, as Ferrar Fenton translates, "at the period." The Lord declares:

"At the same time [following the destruction of Israel's enemies], saith the Lord, will I be the God of all the families of Israel, and they shall be my people." (Jer. 31: 1.)

This will result in:

"So the house of Israel shall know that I am the Lord their God from that day and forward." (Ez. 39: 22.)

* See "End of Gentile Rule" DESTINY for July 1945.

In order that the people of the covenant may know their identity in the last days:

"Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." (Jer. 31: 2.)

Through Jeremiah God is here maintaining that Israel was to find grace; that is, become a Christian people when far away from the land of Palestine and in the wilderness of the people (Ez. 20: 35). Thus one of the major marks of identification by which Israel is to be known in these latter days is that they are to be a Christian people in accordance with Hosea's declaration following the pronouncement that they would become "not God's people":

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, Ye are the sons of the living God [a Christian people]." (Hosea 1: 10.)

Father to Israel

God then declares His love for His people and that He will draw them to him with loving kindness. They are to be built again and become the head of nations. While they were carried away in tears they are to return as a great multitude, walking in a path in which they will not stumble. For God affirms that He will be a Father to Israel, and Ephraim is His first-born. A proclamation is given:

"Nations! hear the message of the Lord, and report it to the distant isles, and proclaim it to the race of Israel, 'He who scattered us will guard you as a shepherd does his flock!' For the Ever-living will redeem Jacob and free him from the hand that is stronger than his." (Jer. 31: 10-11, *F. F. Trans.*)

Prosperity and Peace

Following this proclamation is the promise of the goodness of the Lord, for Israel is to be blessed with plenty of wheat, wine and oil and an increase in their flocks and herds. They will never again have to endure hardship and distress:

"Then the girls will rejoice in the dance, with the boys and the old men with them. And I will change their sorrow to delight, and their sighing and anguish to gladness, and satiate their priests with fat, and fill my People with benefits, says the Ever-living." (Jer. 31: 13-14, *F. F. Trans.*)

Prosperity, happiness and all the benefits of peace are to be the lot of Israel in the great restoration, which will follow the defeat of all their enemies and the destruction of alien rule over them.

Children Slain

Jeremiah refers prophetically to the slaughter of the children by Herod when he slew all children two years old and under in an endeavor to destroy Jesus Christ:

"Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rahel [Rachel] weeping for her children refused to be comforted for her children, because they were not." (Jer. 31: 15.)

This prophecy was literally fulfilled and Matthew cites this passage (Matt. 2: 17-18) as foretelling Herod's slaying of all the children in Bethlehem and in its vicinity. Rachel is mentioned for it was here that she died at the birth of her son Benjamin (Gen. 35: 16-19).

Promise of the Resurrection

"Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work will be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." (Jer. 31: 16-17.)

God is here promising that through the resurrection, when the time of the restitution of all things has come, those who were thus slain will return to the land of the living. The injustice done will be rectified and those who have passed into the grave will live again. From the land of the enemy the children will return and this should be a comfort to all those who have lost members of their family through death.

God's Son Ephraim

Ephraim is referred to as murmuring and complaining under chastisement like a bullock unaccustomed to the yoke. Though goaded and chastised, yet in exile Ephraim will have repented and desire to return to the Lord. In anticipation of the return to God, when Israel will repent, reference is made to Jacob's repentance at the brook Jabbok. Here Jacob, after the night of wrestling with the Angel, became lame (Gen. 32: 25). So Israel is prophetically made to say:

"I smote upon my thigh: I was ashamed,

yea, even confounded, because I did bear the reproach of my youth." (Jer. 31: 19.)

Marks of Identification

God declares that Ephraim is His dear son, a pleasant child, and though it was necessary to speak sharply to him in the past, yet He loves him with the tenderest affection and admonishes him to:

"Set thee up way-marks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." (Jer. 31: 21.)

Ferrar Fenton translates this:

"Set up your beacons — your Land-marks set up! Fix your heart on the mounds by the way that you marched, Return, Israel's daughter, return to your city."

Moffat renders this passage:

"Put up waymarks, set up guideposts, bethink you of the high road, by which you travelled hence. Come back by it, O maiden Israel, come back to your home towns here."

After having declared Israel's coming wonderful blessings and God's protection over them, the call is for latter-day Israel to retrace the course over which they traveled westward. They were to leave beacons or waymarks along the way for latter-day guides that they might map the road over which they had trekked during the intervening centuries. Isaiah had the same thought in mind when he addressed the following message to a people who had lost the knowledge of their origin:

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." (Isa. 51: 1-2.)

Searching the Record

This message is addressed to a people who have forgotten that Abraham and Sarah were their ancestors. Having forgotten this fact they have also lost the knowledge of their origin. Isaiah is calling upon a people who follow righteousness, therefore a Christian nation, to recognize that they are Israel. Jeremiah declares that this same people, whom he states found grace in the wilderness, will study the many waymarks and evidences of

identification as they trace their origin back over the highway to the cities of their forefathers and their origin as a kingdom at Mount Sinai. The call is for latter-day Israel to carefully and systematically search the records and this the Anglo-Saxon-Celtic peoples have been doing during the past century.

Never in the history of any people, other than the Anglo-Saxons, has there been such an interest taken in a knowledge of their origin. Present-day literature abounds with the results of such research while the evidence furnished by the waymarks along the highway over which Israel marched in their westward trek through the centuries proves beyond question that the Anglo-Saxon-Celtic people are modern Israel. The very fact that they have carried out the instructions given to Israel to search the records of their origin is another mark to be added to the many which already prove them to be God's people. Abraham has taken his rightful place in his relation to this race for millions have now come into a knowledge of the evidence supplied by painstaking research, revealing to them their father Abraham, and Sarah, their mother.

A Hesitant People

Israel has now returned to the land of their forefathers, for Israel-Britain has come into the possession of Palestine and its cities. That branch of the House of Israel is in possession of their ancient homeland once more. The prophet prophetically asks how long Israel will hesitate for, though their identity has been proclaimed, millions among Israel refuse to accept the fact and believe they are God's people. Not only are the unchurched multitudes ignorant of the facts concerning this identification, but many of the leaders in the Church itself refuse to approach the subject in the spirit of an honest, unbiased, sincere investigator, checking the evidence against Scripture. If they would do so, it would prove beyond question the identity of the Anglo-Saxon-Celtic peoples with Israel of old. The origin, destiny and responsibility of the Anglo-Saxon-Celtic peoples, in the light of the marks designating them as Israel today, should awaken this people from their present state of spiritual lethargy. There should be no further hesitation on the part of modern Israel to awaken to the significance of the waymarks and guides

revealing the road they have traveled since their organization into a Kingdom at Mount Sinai. The Lord makes a startling statement concerning the backsliding daughter of Israel:

Israel, the Sutor

"For the Lord hath created a new thing in the earth, A woman shall compass a man." (Jer. 31: 22.)

Ferrar Fenton translates this:

"The Lord has prepared a new thing, In that land, a woman embracing a man!"

Moffatt renders this:

"Why, the Eternal makes a new thing upon earth; frail woman becomes manly!"

There have been many conjectures about the meaning of this passage. It is to be noted, however, that the prophet is referring to the erring daughter of Israel and therefore it has to do with this same maiden, daughter, or virgin of Israel who is to compass (turn about so as to return to and seek the favor of) a man. Thus, the woman becomes the sutor; that is, becomes manly, as the virgin of Israel seeks the Lord, the Mighty One of Israel.

When the Lord restores the fortunes of His people who have returned to Him:

"They shall again say this thing in the land of Judah and in its cities when I restore you from captivity, 'The Ever-living bless you, Home of righteousness, Hill of Holiness!' For Judah shall reside in it, and all his cities, — together with farmers, and the shepherds of flocks, when I will refresh the weary life, and fill every exhausted soul." (Jer. 31: 23-25, *F. F. Trans.*)

To Build and to Plant

Jeremiah's mission had been one of destruction as he prophesied that calamity would come upon calamity for those who dwelt in the land of Palestine. But God had also commissioned him to "build and to plant." This latter part of his mission was to be accomplished elsewhere, not in Palestine. Looking forward to the process of building and planting, the Lord said:

"Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict [all of which had been taking place in Palestine, both upon Israel and Judah as

well as upon the city of Jerusalem]; so will I watch over them, to build, and to plant, saith the Lord." (Jer. 31: 27-28.)

Jeremiah was given the task to lay the foundation of the building and planting after he left Palestine. We will deal later with the history of this phase of his work which must have been to him the most important part of his mission.

As a result of the new covenant which God is to make with His people He declares the children will not die any more for the sins of their fathers but every one will be judged according to his own acts.

The New Covenant

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." (Jer. 31: 31.)

Let it be noted that this New Covenant is to be made with no people other than Israel and Judah. It is not to be according to the covenant made with them when God led them out of Egypt, which they had broken, although the Lord declared he had been a husband to them. However, it must not be overlooked that in the second clause the House of Israel alone is mentioned:

"This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31: 33.)

The Messenger of the Covenant

Later on, Jesus Christ, as the Messenger of the Covenant, came in fulfillment of Malachi's prophecy:

"And the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Malachi 3: 1.)

As the Messenger of the Covenant Jesus Christ wrote the terms of the New Covenant as set forth in His instructions to His disciples. The law, which before had been kept under the terms of the Old Covenant as an outward demonstration, is now made a matter of keeping the law inwardly, in heart relationship. Jesus illustrated this when He said:

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without

cause shall be in danger of the judgment." (Matt. 5: 21-22.)

Again Jesus said:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 27-28.)

Law Unchanged

Jesus in no way changed the law but He did show that the same law, under the New Covenant, must be kept by all those who followed Him, but in a heart relationship, and so He told His disciples:

"That except your righteousness [your keeping of the law] shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5: 20.)

Paul cites Jeremiah's statement regarding the New Covenant and declares it was fulfilled in the coming of Jesus Christ who set forth its terms. In the day that all Israel accepts the terms of the New Covenant, when every man will keep His laws, Israel will walk in accordance with all His statutes and judgments, at which time God declares:

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34.)

A New Heart

This is in conformity with the message of the Lord to the House of Israel as spoken by Ezekiel:

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a

heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God." (Ezekiel 36: 24-28.)

One Nation

Referring to the results to follow the cleansing of the House of Israel of all her sins, the Lord says:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments and observe my statutes and do them . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezekiel 37: 22-28.)

A Nation Continually

Following the prophecy of the giving of a New Covenant, God assures Jeremiah that Israel shall never cease to be a nation before Him:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured,

and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. 31: 35-37.)

The ordinances of heaven are still functioning; the sun shines by day and the moon by night so Israel must be a nation in the world today. Because this people as yet have not awakened to the knowledge of their origin they not only remain unrecognized as yet by the world at large but are unknown to themselves. In the great deliverance that will be wrought when the enemies of His Kingdom attack under the leadership of Gog, Ezekiel declares:

"So the house of Israel shall know that I am the Lord their God from that day and forward." (Ezekiel 39: 22.)

Capital of The Kingdom

Following the declaration that the House of Israel shall be a nation forever before Him, God declares of the city of Jerusalem, which was about to be destroyed in Jeremiah's time:

"Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever." (Jer. 31: 38-40.)

The broad lines thus laid out are part of the plan by which the city of Jerusalem, the capital of the spiritually rejuvenated Kingdom, is to be rebuilt in the latter days. Already Jerusalem is spreading out to include the territory defined by the prophet. The complete fulfillment will become an acknowledged fact when the restoration of Israel is achieved, following the great spiritual awakening which will bring God's people into full favor with Him again.

Watching the World

"Some people, once they adopt an idea, bury it in the ground and go on the rest of their lives defending it, without ever re-examining it to see whether time and the elements have caused it to decay into a worthless handful of dust. In that way you can be always consistent — and often wrong!"

— RAYMOND CLAPPER

"Why Could We Not Cast Him Out?"

By REV. E. J. SPRINGETT

MUCH thought on my part of late has been given to a consideration of Peter's statement concerning prophecy when he spoke of it as "the more sure word, which is as a light that shineth in a dark place." Have you ever noticed the tremendous emphasis placed upon that statement? Look at it in its context for a moment:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Peter 1: 16-20.)

You will note Peter declares that his preaching, and that of the other Evangelists of his day, was not a series of "cunningly devised fables"; that the fact of the coming of Jesus Christ, His sacrifice of Himself and His resurrection are absolute and essential facts; that they to whom the Apostle was writing had in fact been redeemed by the sacrifice of Calvary, and that now, instead of being strangers from the Commonwealth of Israel, they had become "a chosen generation, a royal priesthood, an holy nation."

Note how the Apostle calls to mind the selection and dedication of the nation Israel, which had occurred fifteen hundred years before on Mt. Sinai. He then goes on to remind Israel in his day that, scattered among the nations as they were, their responsibility was to show forth the virtues of Him who had called them out of darkness and had so changed their estate that they, "which in time past, were not a people," had become "the people of God." This had been brought about by the redemption effected by the atoning death of Jesus Christ who was not merely the Son of man, but the Son of God, the Messiah, the Prophet, Priest and King of Israel.

Peter knew the Royal dignity of Christ because he says, "We [that is, his two friends, James and John, and himself] were eyewitnesses of His majesty." They heard the Royal Proclamation from Heaven. "This is my beloved Son, in whom I am well pleased."

Immediately we are thrown back to the story of the Transfiguration of our Lord, recorded by all the Evangelists when, just a short while before the Crucifixion, Jesus, accompanied by Peter, James and John, ascended a mountain and there was met by Moses, the great mediator of the Divine Law to Israel; and Elijah, the prophet who had indicted the nation for its apostasy.

Luke declares that these two great representatives of the Theocratic State discussed with Jesus His approaching decease, or as it is sometimes put, the Exodus about to be accomplished at Jerusalem. All the Evangelists agree that during that momentous scene Jesus was invested with the Divine glory which He had laid aside in order that He might, for the purpose of Israel's redemption, "make Himself of no reputation"; take upon Him the form of a servant and become "obedient unto death, even the death of the cross." Peter, remembering that glorious scene, emphasizes the fact of the divinity of Jesus and His Kingship.

Nowadays, some modern preachers apparently forget this. For the sake of a mawkish sentimentality they emphasize the humanity of our Lord in such a way as to detract from His royalty. They talk about Him as "the Nazarene"; they declare He was a carpenter, although there is no warrant in the Gospel story for that assertion. True, Jesus was spoken of by the townspeople of Nazareth as "the carpenter's son," but being the son of a carpenter does not make a man a carpenter.

The very same people who made the assertion also professed not to know where Jesus had obtained His knowledge and wisdom. They claimed He had had no education, thus showing their ignorance concerning Him. Modern preachers emphasize this side of Jesus' life and ministry and forget very often to proclaim His Kingship and the

fact that He is coming to occupy the Throne of His Father David to reign over the House of Jacob and administer an endless kingdom.

After having vouched for the authenticity of the Gospel of the Kingdom on the authority of actually having witnessed the majesty of Jesus Christ, Peter declares that there is an even greater authority than that. There is even more irrefutable evidence and it is contained in "the more sure word of prophecy."

That leads me back to the story of the Transfiguration. It was indeed a marvelous thing that happened then. The awe-stricken disciples of Jesus were overcome; all they could realize was that here was a scene which captivated and thrilled. But in the valley below, something very different was taking place.

A crowd had gathered at the foot of the mountain. There the nine disciples were awaiting the return of their leader and they were in a great difficulty. One of the crowd had brought his sick son to be cured of a dread disease. He had appealed to the disciples and they could do nothing. The scribes, religious teachers and legal authorities present added to the difficulty.

If these disciples of Jesus really believed that their leader was the Messiah, surely they would have been endowed with His power. Now they had proved their helplessness. They could not satisfy the pleading of the father, and the crowd jeered and mocked.

That scene in the valley is a microcosm of world conditions today. Look around you and what do you see? The world is a seething chaotic mass of suffering humanity. The dark clouds of threatened war, of industrial strife, of economic confusion, of famine conditions, obscure the vision of peace that a year ago seemed, to some wishful thinkers, about to break upon a troubled world. Leaders in state and church are powerless; scribes and pharisees still mock. On the basis of mere human wisdom attempts are being made to cure the world's ills, but without success. Why? For the same reason given by Jesus to His followers.

When He came down from the Mount of Transfiguration the anguished father, with the problem of his son's suffering heavy upon him, said, "I brought him to thy disciples and they could not cure him." After Jesus had performed the miracle of healing these same disciples came with the question, "Why could not we cast him out?" And the stern answer came, "Because of your unbelief!"

And there you have it. The world's problems today cannot be solved because of our unbelief; that is, the unbelief of professing followers of Jesus Christ. It was not the unbelief of the crowd at the foot of the mountain; it was the unbelief of the disciples themselves that precluded them from healing the stricken child.

God, the Creator; God, the Great Architect of the universe; God, our Redeemer; God, the King of the whole earth has provided the plan for the administration of human affairs. He has laid down plans and specifications according to which the structure of the national life and the economic system are to be fabricated. These have been ignored. And because we have refused to take them into account, peace, upon which so much attention is focused, for which so many prayers are offered, and toward whose attainment we have erected the imposing structure of the U. N., is still unattainable. Social security is as far away as ever, freedom from fear is a dream and evil is still predominant. The devil is in possession and we cannot cast him out because of our unbelief.

"Then came Jesus." To the perplexed disciples the appearance of their Lord and Master brought instant relief. The mocking of the crowd was stilled; the skepticism of the scribes was confounded; the father's agony was removed; the child was cured.

So, today, it is the coming of Jesus — the same Jesus! — that alone can cure the world's ills and solve its problems. Thank God that coming is sure.

In the incident we have been discussing, He came at the crucial moment, when the disciples needed Him most. The crisis of the world's agony is rapidly nearing. The time of trouble such as never was since there was a nation is reaching its height. Everywhere more and more people are realizing that only the manifestation of superhuman power and wisdom can save the world. For a time they have been deceived by the glittering subterfuge of the spurious

and counterfeit systems and solutions inspired and offered by the satanic power of evil. For a time, they have even entered into agreements with those whose one aim and purpose is to thwart the Divine plan and prevent the functioning of the Kingdom of God upon earth. But now the veil is being removed and evil is being revealed with all its ruthless determination to rule the world by force and to carry captive the bodies and souls of men.

A great awakening is coming and to hasten it we must get back to a study of the Book. We must pray for enlightenment, for an understanding of "the more sure word of prophecy." Above all, we must realize that we of the Anglo-Saxon-Celtic race, who profess and call ourselves Christians, are the Israel of God, charged with the duty and responsibility of making known to

the sons of men God's mighty acts. We must recapture *the faith*; we must earnestly contend for *the faith*; we must make sure that when the Son of man comes, He shall find *the faith* on the earth. The powers of evil are challenging Christians as never before. They are successful in much of their undertaking because of our unbelief.

We know, or at least we ought to know, that God's plan and purpose can never be destroyed. We know that Jesus Christ is coming, and will come just when He is needed most. We must remember that Israel's responsibility — and we are Israel — is "to make ready a people prepared for the Lord." We must also realize that before we can properly as a people carry out that responsibility, we must be ready for His coming ourselves. The challenge is: Prepare to meet thy King, O Israel!



THE BOOK OF BEGINNINGS

CHAPTER XIII

JOSEPH HATED BY HIS BROTHERS

Sold into Slavery

JOSEPH, now seventeen years old, was feeding the flock with his brothers and he reported to his father their evil doings. This did not make them like Joseph. But Jacob loved Joseph more than any of his sons, because he was the child of his old age, and he made him a coat of many colors.*

Now Jacob's other sons noticed that their father loved Joseph more than he did them, and they hated him, and could not treat him decently.

Joseph had a dream which he told to his brothers. They hated him still more after hearing it, for in the dream Joseph said that they were all binding sheaves in the field, and his sheaf stood up while their sheaves stood about and made obeisance to his sheaf. They asked him if that meant that he was to have dominion over them.

Joseph had a second dream which he told to his father and his brothers. In this dream he said the sun, the moon and the eleven stars made obeisance to him. His father asked if this meant that his father and his mother and brothers would bow down to him. The brothers envied him, but his father remembered the dream which Joseph told them.

Joseph's brothers went to feed their father's flock in Shechem. Joseph did not go with them, but was later sent to find out how they were getting along and bring back a report to his father. When Joseph reached Shechem his brothers were not there. A man whom he met told him that his brothers had moved on to Dothan and he went there and found them. They saw him coming in the distance and said, "Here comes that dreamer." They decided to kill him, cast him into a pit and say that some wild beast had devoured him. "Then," they said, "we will see what becomes of his dreams." Reuben, however, desired to save Joseph's life, and suggested that they do not kill him, but put him in a pit in the wilderness. He intended to rescue him later and return him to his father.

When Joseph arrived they took his coat of many colors from him and cast him into an empty pit. Then they sat down to eat. Now the brothers had moved from Shechem to Dothan so that they might be on the trade route of the caravans which passed to and from Egypt. There they were buying and selling as they gambled on the market with the traders who passed by. This was unknown to their father, who supposed they were merely tending the flocks. They might also have feared that Joseph would report what they were really doing to their father. Consequently they were anxious to get him out of the way.

While they were eating they saw in the distance a company of Ishmeelites coming toward them. They were from Gilead and were laden with spices which they were taking to Egypt for trade. Judah now spoke, and said they would

*See "The Ancient Order of Master Shepherds," *DESTINY* for April, 1946.

not gain anything if they slew Joseph and concealed his blood. He proposed that they sell him to the Ishmeelites, and then they would not be guilty of his blood. Joseph was taken out of the pit and sold to the traders for twenty pieces of silver. Joseph was then taken to Egypt and sold in the market to Potiphar.

Jacob Deceived by His Sons

Reuben was not present when Joseph was sold to the Ishmeelites. He carried out his intention of returning to the pit and rescuing Joseph but he did not find Joseph in the pit, and he rent his clothes. He returned to his brothers and told them that Joseph was gone, and of his great sorrow for his young brother. He asked what he should tell his father?

The brothers killed a kid of the goats and dipped Joseph's coat in its blood. Then they carried the coat to show to their father, and said to him, "This have we found; know now whether it be thy son's coat or no." Jacob recognized the coat which he had made especially for Joseph. He feared some wild beast had devoured him. Jacob rent his clothes, and put sackcloth upon his loins, and mourned for Joseph for many days. His sons and daughters tried to comfort him but he refused to be comforted, for he said that he would go down to his grave still mourning for his son.

In the meantime Joseph had been taken to Egypt by the Ishmeelite merchants, and sold to Potiphar, an officer of Pharaoh's, and captain of the guard. Joseph's removal from Jacob's household began the second period of Jacob's trouble. It is interesting to note from a study of the Bible, that God doubles what is to be sure and certain. He gave this law, which He Himself keeps:

"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19: 15.)

This law accounts for the fact that in some instances God repents of what he thought to do, and does not do it, while in other instances, there is no turning, or changing, on His part. We find that when God changes, one witness only is given. But when two or more witnesses have been given, the certainty of the matter is established.

We have read the history of Jacob's first period of trouble. That time covered a period of twenty-two years, and dated from the time that he stole the blessing that was intended for Esau, to his return to Bethel at the end of his service to Laban. Now we have a record of Jacob's second period of trouble. It began with the time when Joseph left his father's house at the age of seventeen, and ended when Joseph, then thirty-nine years old, met his father, when the latter went down to Egypt. This was also a period of twenty-two years.

Jacob's first period of trouble consisted of physical suffering and hardship. The second period was a time of mental anguish and sorrow. The doubling unto Jacob of his trouble, makes the fulfillment in typesure in the latter-day history of his descendants. The parallel between this second twenty-two years of trouble and current happenings is as striking

as the parallel between the first period of trouble and these same events. This parallel will also be shown after the history of these twenty-two years has been recorded.

CHAPTER XIV

PHAREZ AND ZARAH

The Two Sons of Judah

The Bible not only records pleasant and good things, but also gives the record of unpleasant and evil doings. The story faithfully records all events. This fact has been used against the Book by those who do not understand that its accuracy makes it valuable for instruction and reproof. Retribution is shown to follow the evil men do, while blessings result from good.

Joseph was now in Egypt and Jacob, his father, continued to mourn for him, thinking he was dead. Judah left his brothers and became friendly with a man by the name of Hirah, an Adullamite. While with him, Judah saw a daughter of a certain Canaanite, whose name was Shuah. He married Shuah, and three sons were born to them. They were named Er, Onan and Shelah.

Judah took a wife for his son, Er, whose name was Tamar. But Er was wicked in the sight of the Lord and the Lord slew him. Now the law was that when a man died and had no children, the dead man's brother was expected to marry the widow and raise up a family for his brother. So Onan married Tamar, but he did not intend to raise children for his dead brother. He displeased God and He slew him. Then Judah told Tamar to remain a widow in his house until his remaining son was grown up.

In the process of time, Judah's wife, Shuah, died and he grieved for her. Judah and his friend, Hirah, went up to his sheep-shearers and this was reported to Tamar. She knew that Shelah was then grown up, but she was not given to him to wife. So she took off her widow's garments and disguised herself with a veil and sat openly in the way by which Judah must pass on his way to Timnath. Judah saw her sitting there and thought she was a harlot, not knowing she was his daughter-in-law. Judah promised her a kid from his flocks and Tamar demanded a pledge till she should receive the kid. She asked for his signet and bracelets and his staff, and he gave them to her. Later Judah sent the kid to Tamar by his friend, Hirah, but he could not find her. After three months Judah learned that Tamar, his daughter-in-law, had played the harlot, and that she was to have a child. Judah was angry and ordered Tamar to be brought forth and burned. She showed the signet, the bracelets and staff, and Judah was forced to acknowledge his sin, and that she was more righteous than he.

Tamar gave birth to twin boys and they were named Pharez and Zarah. This gave Judah three living sons and their history is most interesting. The descendants of Pharez became the tribe of Judah, while only a very small part of that tribe became Jews. The descendants of Zarah are mentioned in I Kings 4: 29-31 as "wise men of the East," whose wisdom was exceeded only by Solomon. These sons of Zarah founded the cities of Troy, Athens, and ancient Phoenicia, and became the founders of the Milesian civilization. The descendants of Zarah left Egypt many years before the Exodus of Israel and peopled the shores of the Mediterranean and as far west as the British Isles.

The posterity of Shelah became fine linen makers, and his descendants are found in the linen weavers in Ireland. (I Chron. 4: 21.) They came to the Isles many years before Israel was taken into Assyrian captivity. Shelah's mother was a Canaanite, and so the Shelah line would differ from the rest of Judah's posterity.

CHAPTER XV

JOSEPH IN EGYPT

Elevated to Rulership

Potiphar, captain of Pharaoh's guard, had bought Joseph from the Ishmeelites. The Lord was with Joseph and prospered him while he was in Potiphar's house. Potiphar saw that God was with Joseph and prospered all that he did, so he made him steward over all that he possessed. Everything was in Joseph's hands and Potiphar made no inquiries about what he did, for he trusted him in everything.

Joseph was good looking and fine in form and Potiphar's wife fell in love with him. Joseph informed her that her husband had placed everything he owned in his hands except her, because she was his wife. Therefore, Joseph said, "How then can I do this great wickedness, and sin against God?" She persisted day by day, but Joseph did not hearken to her. A day came when Joseph came into the house on business and none of the servants were in the house. Potiphar's wife alone was in the house and she caught hold of Joseph's garment and tried to detain him. Joseph slipped out of his garment, leaving it in her hand, and fled. Then she cried out to her servants, and when they came running in, she showed them Joseph's garment. She declared that Joseph had come in while she was alone to insult her. She kept the garment near her to show to her husband when he came home. She told him the same story that she had told the servants.

Potiphar was very angry when his wife told her story to him and ordered Joseph put in prison, where the king's prisoners were bound. The Lord was with Joseph as he was in prison and he became a favorite with the prison keeper. Joseph was made overseer over all the prisoners and over all that was done in the prison. The keeper did not have to attend to anything, for the Lord was with Joseph and prospered everything that he did.

Joseph's brothers had hated and envied him but God was always with him, even when he was sold into slavery. He was falsely accused of evil in Potiphar's house and put in prison but even there he prospered. His troubles and difficulties might have made him turn against God for failing to protect him but he trusted God at all times, and the Lord was with him.

The life of Joseph shows a character unsurpassed in fidelity and trust in God, even in real adversity. It was because of these experiences that Joseph was brought to the place where he could fulfill the great mission that was to be his. It was even necessary for him to be thrown into prison in order that the contacts there might bring him before Pharaoh. As a result of all this he became the saviour of Egypt and of his father's house during the famine which the Lord knew was coming upon the land.

The Dreams of the Butler and the Baker

The future of Joseph there in prison seemed hopeless.

However, he had full charge and this fact brought about a great change for him later. The chief butler and chief baker of Pharaoh's household offended the king and were cast into the prison where Joseph was confined. The captain of the guard placed them in Joseph's charge.

It happened that both the butler and the baker dreamed dreams the same night. When Joseph came in to them in the morning he found them very sad. He asked them the reason for this. They told Joseph of their dreams and that there was no one to interpret their dreams for them. Joseph said, "Do not interpretations belong to God? Tell me them, I pray you."

The chief butler told his dream first. In his dream he said he saw a vine before him with three branches, on which were ripe grapes. He had Pharaoh's cup in his hand and he pressed the grapes into the king's cup, and then gave the cup to Pharaoh. Then Joseph told the interpretation of the dream to the butler. He said the three branches were three days, and that in three days Pharaoh would return him to his former position, and that he would again give the cup to the king as he had formerly done. Then Joseph said to him:

"But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon." (Gen. 40: 14-15.)

When the chief baker saw that the interpretation of the butler's dream was good, he told his dream to Joseph. In his dream he said he had three white baskets on his head. In the uppermost basket were all manner of bake-meats for Pharaoh, and the birds came and ate out of it. Joseph then interpreted the dream for him. He said the three baskets were three days, and that in three days he would hang on a tree, and the birds would eat his flesh.

Pharaoh's birthday was three days later and he made a feast for all his servants. The chief butler was restored to his former place, but the chief baker was hanged, just as Joseph had interpreted their dreams. The chief butler forgot all about Joseph and did not mention him to Pharaoh. This must have been a great disappointment to Joseph, whose hopes had been aroused because the butler had been restored to power again. So Joseph continued to serve in prison.

Pharaoh's Dream

Two years after Joseph had interpreted the dreams of the butler and the baker, and the butler had been restored to his former place, Pharaoh had two dreams.

In the first dream Pharaoh was standing by the river, and there came up out of the river seven well-fed cows, and they fed in the meadow. After them seven ill-fed cows came up out of the river and stood by the other cows by the river. These seven lean cows ate up the seven fat cows. Then Pharaoh awoke.

The king dreamed a second time and in this dream he saw seven ears of corn come up on one stalk, fine and good. Then seven thin and blasted ears of corn sprung up after them. The seven thin ears devoured the seven full ears. Pharaoh again awoke, and it was a dream.

Pharaoh was troubled about these two dreams so that he sent for all the magicians of Egypt and all the wise men and

told his dreams to them. But there was not one who could interpret the king's dreams.

Then the chief butler spoke to Pharaoh and reminded him of the time that both he and the chief baker had been cast into prison. He said that they both had dreamed one night and that a young Hebrew man was the only one who could interpret their dreams for them. And it came to pass just as he had interpreted; he, the butler, was restored to his former place, but the baker was hanged.

Pharaoh sent to the prison to have Joseph brought in to him at once. Joseph shaved and changed his clothes and then appeared before the king. Pharaoh said to Joseph:

"I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." (Gen. 41: 15.)

Joseph replied that the answer would come from God and it would bring peace to his troubled mind. Then Pharaoh told his dreams to Joseph. He stressed the fact that the lean cows were the worst he had ever seen in Egypt. Joseph told Pharaoh that his dreams were one in interpretation and that God had shown him what he was about to do. The seven fat cows and the seven full ears of corn were seven years of plenty throughout the land. The seven lean cows and the seven thin and blasted ears were seven years of famine. Joseph said that the plenty would be forgotten in these lean years. The result would be that the famine would consume all the land of Egypt and be very grievous.

Joseph's New Position

After Joseph had ended the interpretation of Pharaoh's dreams, he said to the king:

"And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." (Gen. 41: 32.)

Joseph knew of God's law of double witnessing. He showed Pharaoh that in the double witness from God the famine was certain to follow. Joseph advised the king to select a man who was discreet and wise and to set him over the land of Egypt. He also urged him to appoint officers over the land who would take up the fifth part of the land in the seven years of plenty. He told the king to put corn and food into storehouses in preparation for the time of famine.

Joseph's advice seemed good to Pharaoh and his officers. Then the king asked if they could find a man like Joseph to take charge, a man in whom was the Spirit of God.

He appointed Joseph himself to have charge over all the land of Egypt, and to be next to him in power. He gave Joseph a ring from his own hand, arrayed him in fine linen and put a gold chain about his neck. Joseph was now to ride in the second chariot, and he was proclaimed ruler over all the land of Egypt. Thus, from prison, Joseph arose to a position of authority next to that of the king.

Pharaoh gave Joseph a new name. He called him Zaphnathpaaneah, which means the man to whom secrets are revealed. He also gave him Asenath for his wife. She was the daughter of Potipherah, priest of On.

Joseph was thirty years old when he stood before Pharaoh. This was thirteen years after he was sold by his brothers. A considerable number of these years were spent in prison. He was there through no fault of his own. He might well have become discouraged, but, being a man of real faith, he trusted the Lord, and in the end was

raised to a position of honor in Egypt.

During the next seven years of plenty Joseph went throughout the land and stored up the food in the cities. The account states that there was such an abundance of corn that he finally ceased to measure it.

Two sons, Manasseh and Ephraim, were born to Joseph and Asenath during the seven years of plenty. The firstborn was named Manasseh, meaning forgetfulness, for Joseph

said, "God hath made me forget all my toil, and all my father's house." The second son was named Ephraim, meaning fruitful, for he said, "For God hath caused me to be fruitful in the land of my affliction."

The descendants of these sons, whose mother was the daughter of the priest of On, would certainly have characteristics very different from the rest of Jacob's descendants. This fact is borne out in the history of their posterity.

The Glory of His Majesty

PETER's personality and experiences strike an answering chord in the mind of the average person who feels he understands the "human" side of this man who, after his conversion and the infilling of the Holy Spirit, grew in grace until he became one of the Lord's staunchest followers. Peter's impulsiveness prevented him many times from understanding the full import of what was happening as he companied with the Lord, even after he was able to exclaim under divine inspiration, "Thou art the Christ, the Son of the living God!"

On the Mount of Transfiguration, for instance, he did not at first realize just what was transpiring there. The recorded account is in these words:

"And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them, Moses and Elias [Elijah] talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17: 1-5.)

Before the voice came from God, Peter spoke up in his usual impulsive way and suggested that three tabernacles be erected on the mount. In other words, he felt it would be appropriate to establish places of worship there to the honor of the Lord, Moses and Elijah. But Peter did not discern then what was actually taking place. He did later, however, and this is made very clear in his reference to the occasion in the book which bears his name:

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (II Peter 1: 15-18.)

The Christian world has failed completely to understand the meaning of the demonstration on the mount, even though Peter pointed out very clearly in his remarkable choice of words just what did actually occur there. It is well to commence our analysis by examining the first record of the announcement by God concerning His Son. This was at the baptism of Jesus by John the Baptist:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved

Son, in whom I am well pleased." (Matt. 3: 16-17.)

It should be borne in mind that the mission of John, the Baptizer, was to announce the coming of the Kingdom of God for:

"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand." (Matt. 3: 1-2.)

Immediately after Jesus was baptized by John, there came an announcement from God translated thus: "This is my beloved Son." When we examine the original word in the Hebrew of the Old Testament which is translated *David* we make the discovery that the word also means *beloved*. In the New Testament, when the record of the proclamation was made, the Holy Spirit obviously directed that the Greek word which is only translated *beloved* be used. This was done to conceal the true significance of the statement until the time should arrive for the full import of the proclamation to be made known. Only the wise were to understand then, among them Peter, but we have every reason to believe that in this generation, when the Gospel of the Kingdom is being proclaimed (Matt. 24: 14), we are to understand what was not previously clear.

Our analysis is assisted by Dr. Scofield in his marginal rendering of Matthew 3: 17 which he points out is literally: "This is my Son — the beloved." If *beloved* means *David*, then the statement should be: "This is my Son — the David." The Emphatic Diaglott gives this translation: "This is the son of me, the beloved [the David], in whom I delight." In other words, we would simply render it: "This is my Son David."

The first occasion of this royal proclamation was at the anointing of Jesus when the Holy Spirit descended like a dove upon Him. The second occasion, which was a double witness to confirm the testimony, was at the Mount of Transfiguration when the glorious scene was enacted. Note the beautiful appropriateness of Peter's words when later he referred to it, which he afterward completely understood in all of its royal significance. He said, "We were eyewitnesses of *his majesty*!" No accident here in the choice of words. Neither is it an accident that today the expression has been preserved in addressing their majesties, the King and Queen of England. For Peter meant just what he said, "We were eyewitnesses of His Majesty, King David!"

There on the mount Moses stood on one side of Jesus to represent the Law of the Kingdom of God. On the other side stood Elijah, representing the prophets and the confirming story they tell concerning the Kingdom. In the center stood Jesus Christ and God announced by Royal Proclamation, "This is My Son David, your King!"

— N. I. Simons

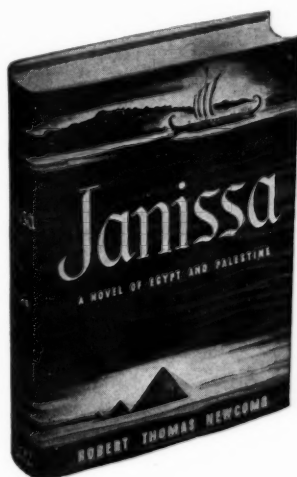
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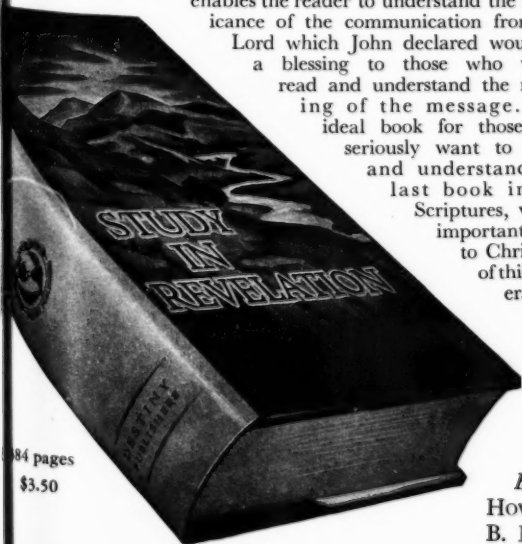
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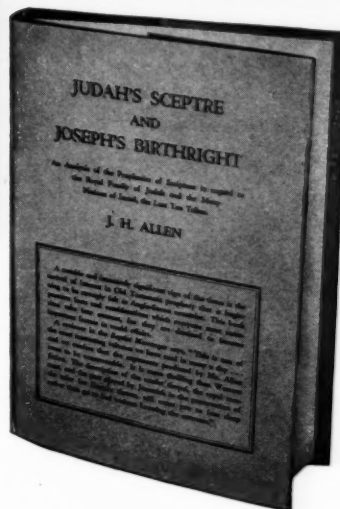
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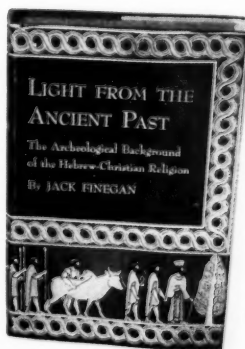
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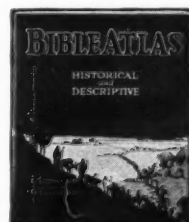


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